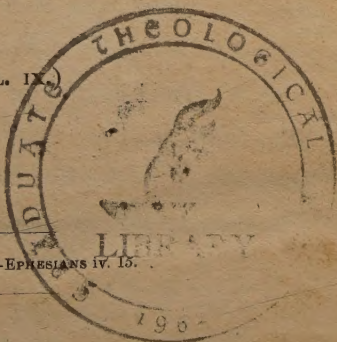


THE
BAPTIST MAGAZINE,
FOR
1846.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS
OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXXVIII.

(SERIES IV. VOL. IX.)



"Speaking the truth in love."—EPAESIANS IV. 15.

LONDON:
PUBLISHED BY HOULSTON AND STONEMAN,
65, PATERNOSTER ROW.

1846.

V. 38

1846

BAILEY'S MAGAZINE

LONDON :

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

P R E F A C E.

THE completion of another volume calls on the individual under whose superintendence it has been produced to acknowledge his responsibility, and affords him an opportunity to express his hope that nothing pernicious or unfair has been permitted to dishonour its pages. To the many able writers who have contributed to render it interesting and instructive, and to the kind readers who have occasionally cheered him with expressions of their approbation, he returns his cordial thanks. May the whole be acceptable to Him whose fire will try every man's work of what sort it is; and may the churches for whose use this publication is designed be distinguished more and more for purity, for spiritual wisdom, and for unreserved consecration to the Redeemer's service!

WILLIAM GROSER.

24, Acton Place, Kingsland Road,
November 25, 1846.

THE
BAPTIST MAGAZINE.

JANUARY, 1846.

MEMOIR OF DR. WILLIAM YATES.

BY THE REV. JAMES HOBY, D.D.

THE following pages are intended by the writer merely to furnish a few particulars relative to the life and labours of his deceased friend, supplementary to the information which has already appeared. Successive numbers of the magazine have contained information respecting the invaluable services of Dr. Yates, and the affecting circumstances of his death, which it is not deemed desirable to repeat. But a more lengthened memoir is in course of preparation, and will appear at as early a period as the necessary correspondence with Calcutta will allow.

MODERN missions present ample evidence that God is at a loss for agents to carry on his great design of evangelizing the world.

When the late Dr. Yates was a boy only fourteen years of age he heard a sermon on this subject, to which he listened with deep emotion, and bathed in tears. Such was the impression made upon his youthful heart, that he came to the decision to give himself up to the public service of God. He had previously made a profession of religion, having been baptized by Mr. Brand in the Woodgate Chapel, Loughborough, in Leicestershire. Of this town he was a native. He was born December 15th, 1792. His childhood and early years passed without any striking incidents; excepting, indeed, one attack of

fever, which for many days threatened his life, so that during nearly three weeks, and while all expectation of recovery was given up, he was sustained in existence by water alone. His religious impressions may perhaps be dated from this period, though his naturally gentle and retiring disposition renders it uncertain. He used himself to say, that he first felt conscious of a saving change while meditating on the Saviour's words to Thomas, "Be not faithless, but believing." May not this fact have had an influence on his subsequent life? He had felt the power of the *written* word when thus applied by the Holy Spirit, and was willing to spend his life in labours to give the holy scriptures to the heathen nations. He evinced no remarkable aptitude for learning while

at school in Loughborough, where he was taught the common rudiments of an English education, and whence he was removed when still very young.

When about sixteen years of age he wrote a long and elaborate, but rather fanciful essay on the improvement of time. Time he represented as the offspring of eternity, to be carefully nursed by every one who lived. From his very singular motto, "Take this child and nurse it for me, and I will give thee thy wages," the boyish author proceeded very ingeniously to show, that those who carefully nursed Time would receive an ample recompence in Eternity.

This essay was, however, the basis on which he proceeded to lay down rules for his conduct and guidance in future life; and he ever after exemplified the injunction, "Redeeming the time." In one instance he was thereby signally honoured:—While on his way to an early sabbath prayer-meeting, he, with some others, passed the door of a neighbour, whose son chanced to be struck with the serenity of their aspect. Conscience immediately upbraided him, and contrasting his own moral condition with theirs, he resolved to follow their footsteps. On reaching the place where prayer was wont to be made, the pious stripling, young Yates, arose and gave out the hymn,—

"Another six days' work is done," &c.

The first impression on the mind of the stranger, who had previously been a sabbath-breaker, was admiration of the beauty and sweetness of a religious life; but the result was sincere conversion, subsequent profession of religion, and ultimately honourable distinction both as a leading and influential minister, and theological tutor!

About this time a thirst for knowledge led him to avail himself of advantages offered at the grammar school, while he continued to follow his father's busi-

ness of shoe-making, in which he was a very expert workman. To the able instructions of the Rev. Mr. Shaw, at that time the master of the school, Mr. Yates always looked back with grateful satisfaction. So impressed was the tutor with the capability of his pupil, and so much was he pleased with his industrious habits and amiable manners, that previous to his removal to a distant living, he was at much pains to lay down a plan which he advised him to pursue for the acquisition of Greek. The hints and rules thus given by so competent a scholar, were improved with assiduity, so that not many months afterwards Mr. Yates could read the Greek Testament with tolerable fluency, besides having made considerable progress in Latin. The gentleman who succeeded to the tutorship of the school was so struck with the attainments of the ardent scholar, that on his examination for re-admission, he advised him rather to engage himself as an usher in a neighbouring seminary, where a very handsome salary was offered, and to which he recommended him. The situation was obtained, but it was soon found to involve much labour and anxiety, while there was little opportunity for further improvement, and it was speedily again relinquished.

The early formed desires to be engaged in the public work of the ministry, now assumed a more definite character; and from acquaintance with some young men who were studying at Bristol in the college, then under the presidency of Dr. Ryland, his attention was naturally directed to that institution. For further information and advice, application was made to the Rev. Robert Hall, then pastor of the church at Leicester. That great man always entered most cordially and condescendingly into the views and feelings of young ministers whose motives appeared pure, and who were free from affectation and

vanity. Hence the simplicity and modesty of Mr. Yates secured for him a hearty welcome, and with all the kindness of a friend and a father, Mr. Hall invited him to a ministers' meeting at Arnsby, where he was encouraged to take the requisite steps which led to his admission at Bristol in 1812.

It was not long afterwards, that, with his accustomed pleasantry and cheerfulness, Mr. Hall thus accosted the father of his young friend:—"I have great news to tell you, sir; your son, sir, will be a great scholar and a good preacher, and he is a holy young man." It was thus soon discerned that the retiring and modest deportment of the "fresh-man," was connected with a relish for classic lore, and industrious application for the acquisition of it, not very common even in our colleges. It was, however, as a young man of capabilities, rather than of actual attainments, that he stood so high. Far the greater part of his time was occupied with studies that were never required in the class-room, and he might have resided long at Bristol without making any demonstration of the extent of his acquisitions. A very small portion of time was allotted to the ordinary preparations for class-reading, while many hours of the night, as well as the day, were diligently employed in studies which were not required by, nor even so much as known to the tutors. Not many months after his introduction to Bristol, the subject of missions was taken into serious consideration. He came to the college in a state of mind which would naturally dispose him to entertain enlightened views of the missionary enterprise. Once pledged to the undertaking, there was a degree of romance and chivalry, as well as of Christian zeal and magnanimity, in his proceedings. He calmly unrolled the map of the world, surveyed the entire field, and proceeded to select the portion he would cultivate.

Abyssinia was the country which seemed to him to present special claims on the compassion and love of Christians. It was thought that although the barbarism and degradation there was as awful as that of pagan countries, the existence of the sacred scriptures in the Amharic language, and the profession of Christianity, however darkened with superstitious errors, entitled them to sympathy, and promised sublime results on the destinies of Africa. Alas, that a whole generation should have passed away, and yet no impression have been made on that region! No sooner was this opinion formed than the library of the museum was searched for the Amharic scriptures and grammars, and a commencement was made in the study of Arabic. The former of these studies was speedily relinquished. The managers of the mission soon directed the attention of their young brother to Asia and to Serampore, where it was felt that his talents would be far better applied than in any attempt to open new ground. Mr. Yates pursued these preliminary inquiries and studied in concert with a beloved friend and fellow-student, between whom and himself there existed not only a warm attachment, but a remarkable coincidence of opinion. It was a disappointment of no ordinary magnitude when the judgment formed by Fuller, Sutcliff, and Ryland, of the course most desirable, resulted in the separation of those brethren who had resolved on an indissoluble union and co-operation as fellow-labourers in the missionary field. The opinions, however, of the fathers of the mission were definite and decided. It was, at that time their wish and request that one should remain in England, and that the other should forthwith proceed to India. This decision abridged, too, the term of study at Bristol, under the idea that at Serampore greater facilities could be enjoyed in reference

to ultimate pursuits, than could be obtained in England.

To concert measures for his departure, he went to Olney, June, 1814, to consult with the venerable Sutcliff, but found that the man of God had entered into rest only two days previous to his arrival. Some at Olney were inclined to regret that Mr. Yates could not be detained and induced to labour there in the ministry, but his answer was the same as that which silenced the objections of his family, viz., "Christ says, Go into all the world, and preach the gospel to every creature. Shall I obey, or not? If you can answer for me at the day of judgment, I would gladly stay at home and oblige you; but with my views of duty, if I stay at home, what comfort can I have in my own mind, and what success can I expect in my ministry?" His designation took place at Leicester, August the 31st, 1814, when Dr. Ryland addressed the missionary, and Messrs. Fuller and Hall conducted the devotional parts of the service.

It was in reference to Mr. Yates that the great question was tried, whether the Board of Controul would really overrule the adverse decision of the Court of Directors, respecting the permission of missionaries to go to, and reside in, British India. After having been twice repulsed at Leadenhall Street, to the disgrace of the Honourable East India Company, his Majesty's government granted the request with great courtesy and promptitude. This was pursuant to a clause in the new charter, passed only the year before, and whereby it was reserved that such power should be lodged with the Board of Controul.

On October the 28th, 1814, Mr. Yates left England in the "Moirá," a private merchant ship, commanded by Captain Kemp. On that voyage, as on many former occasions, the captain's lady, and some of their children were on board.

To them the company of so amiable and pious a man as Mr. Yates was very acceptable, and to him their family rendered the ship as comfortable as a floating home can be. This was the commencement of a cordial friendship between the missionary and the captain, which endured till death summoned the pious sailor to the haven of eternal rest. Shortly after going on board, and while lying off the Isle of Wight, Captain and Mrs. Kemp lost a lovely boy, whose remains Mr. Yates interred at Ryde.

They arrived at Calcutta, April the 16th, 1815. Dr. Carey was rejoiced to receive his youthful coadjutor, and soon ascertained the value of his talents. All idea of his removal to a distant station was relinquished, and Serampore, the then seat of the mission, became his place of abode. Carey saw, with a holy satisfaction, a younger labourer evidently gifted to perfect his own works; and Yates rejoiced to serve, as a son with a father, the honoured pioneer who had cleared the rugged path.

Serampore was, at that period, the natural rendezvous of the entire missionary family, and thither were often assembled no small number of persons variously related to the mission. The daughters of the late Mr. Grant, who early fell in the field, found there a home. Their mother had married Mr. Chamberlain, but shortly followed her first husband into the eternal world. Mr. Yates was married to Miss Catherine Grant, January the 3rd, 1816, who for twenty years was truly a help meet for her devoted husband. Not long afterwards they removed to Calcutta to form that union with the brethren Lawson, E. Carey, W. H. Pearce, and Penny, which lived down all opposition, and has now for many years stood justified by the success and generosity of its founders. Once established in a suitable sphere of action, Mr. Yates was more inclined to the

retired and studious duties, than to those of a more public and secular kind. His brethren also were solicitous to guard him as much as possible from interruption, but the demands for missionary labour in the vast metropolis required his active services, and left often but fragments of time for the pursuits in which he would fain have spent his life.

A Sanscrit grammar and vocabulary was his first literary work, and was speedily followed by others of great importance. He was also often much engaged in tuition, and undertook the education of country-born young men. The work of native preaching was constant, and greater attention was paid to the heathen population than in any previous years; while several times a week he assisted in conducting English worship, for which a new chapel was erected. Hebrew and Arabic were now more devotedly studied, with a view to greater proficiency in Sanscrit, and more effective services in translation, to which Hindostanee and Hindee were added. He took occasional excursions, which served both to recruit health and to extend the influence of the gospel; but his naturally feeble constitution, constantly debilitated by the periodical rains, at length gave way.

After twelve years of exhausting labour, during which he was called to pass through many severe trials, it was not surprising that he should think of a voyage home. Indeed, although not absolutely broken down, it was obvious to his brethren that nothing short of a lengthened absence could restore him. Previous to leaving England it was clearly understood that he was to be at liberty to revisit his native land, should it appear desirable; and it was a matter of deliberate opinion with him that in such cases it was part of the many sacrifices which missionaries and their wives are called to make for the work's

sake, to consent to a temporary separation from each other. Accordingly the year 1827 was commenced on ship-board, and he returned to Europe, via America, bringing with him his eldest son, now W. A. Yates, M.D. He arrived in Boston, April the 15th, 1827, just in time to witness what he had long desired to see, viz., a religious revival. On the very day of his landing he saw thirty persons baptized in the presence of five thousand spectators; a few days afterwards he also met with one hundred inquirers. At Boston he preached one of the annual sermons of the American Board of Missions. He also spent several weeks in travelling to collect for the funds of the Burman Mission.

He engaged in but few public services in England; but at the anniversary of the society, June, 1828, preached one of the annual sermons in London. During this visit to Europe, besides very extensive journeys in Scotland and Ireland, he visited France with the friend whose companionship in India he never ceased to desire. Both at Paris and elsewhere he felt and expressed what many from India have also experienced, viz., that the sabbath gaieties and dissipations, as they were at that time exhibited, very forcibly reminded him of the general aspect of Hindoo society during some holiday gala.

August the 12th, 1828, Mr. Yates was again on board ship at Gravesend, to proceed on the return voyage. The "Lady M'Naghten" conveyed, at this time, twenty-eight passengers, many of whom were Cadets, and there is reason to hope that a few of these young men have a grateful recollection of their voyage, during which they were diverted from the many frivolous amusements customarily resorted to at sea by the generous proposal of the missionary to assist their studies in Hindostanee; while he himself made some progress in Chinese, to facilitate the studies of a

lady, the only pious person in the ship. A terrific storm rendered this voyage memorable to all on board. In his correspondence he particularly describes the wonderful deliverance vouchsafed at the very moment he, with the lady mentioned, and one other passenger, concluded their prayers for divine and gracious interposition, when he broke out in singing, with sacred composure, the hymn,—

“Begone, unbelief,” &c.

They did not reach Calcutta till February the 4th, 1829. No sooner was he prepared to resume his work, and settled down to revise and improve the Bengalee version, than he was constrained to accept of the pastoral charge of the English church in the Circular Road, an office he retained and discharged with great acceptance for ten years.

Successes and sorrows marked the progress of the Calcutta mission during this period, and indeed down to the time of his own lamented death;—successes in which he greatly rejoiced, whoever was the honoured agent; sorrows in which he tenderly sympathized, and of which he deeply participated. The English church required much time and attention. He found it deplorably low, but by incessant labour as a devout pastor, he was enabled to restore it to a prosperous condition. Meanwhile, he laboured in the great work of the Bengalee version of the New Testament, which was successfully completed, and is reputed to be one of the most perfect translations which as yet exists in any language. The services he rendered to the School-Book Society were held in high estimation; and the very first Bengalee work on astronomy and on natural history and philosophy, came from his pen. These engagements introduced him to persons of high rank, and among the most enlightened and benevolent spirits

of the day. No man more enjoyed fellowship with Christians of different denominations. It was, therefore, with regret, that he found himself, by his improved version of the Bengalee New Testament, placed in collision with many whom he loved and esteemed. In fact, it brought to an issue the controversy with the Bible Society respecting the translation of the terms for baptism, and led ultimately to the formation of the Bible Translation Society.

In the midst of these engagements he was often depressed by the numerous deaths with which their feeble band was afflicted; and while their losses increased his duties, his own health, and that of his beloved partner, were thereby the more enfeebled. In 1832, he found it necessary to visit Monghyr, and the other missionary stations. In 1836, his wife and children left him to reside, for a short time, at Benares, during which solitary period he finished the Old Testament in Bengalee. The rains of that year produced the same entire prostration of all strength and energy as he had experienced the years preceding, and rendered it necessary to visit the Sand Heads. On this occasion, however, his wife, almost as much reduced as himself, was his companion. It was a severe trial to be thus laid aside, and compelled to leave home just before the return to England of his beloved colleague, Mr. Pearce. During the absence of Mr. Pearce, the improvement of the Hindostanee version was commenced with the aid of Mr. Thomas, and much time was given to the Sanscrit.

In 1837 Mrs. Yates again left her husband for a voyage of six months as a last experiment, before resorting to a visit to Europe. It was to be deplored that this latter course was not adopted, as she did not live to return; but when expected in renovated health, the news arrived that she had been

committed to a watery grave in the Bay of Bengal, May the 22nd, 1838.

Crushed under the weight of sorrows, cares, and duties, the man of God at this period experienced a gloom of mind which he compared with the Valley of the Shadow of Death in the Pilgrim's Progress. In a state of widowhood he lived for three years, expending his greatest energies on the Sanscrit; in which language he published the psalms in verse, a metrical composition since held in high repute by the learned Brahminical caste.

Amidst these labours, and while Mr. Pearce was still absent in England, an event transpired which affected him almost as much as the loss of his wife: it was the sudden removal of Mr. Penny, who was to him as his right hand. He died of cholera, February the 2nd, 1839. After the return of Mr. and Mrs. Pearce to Calcutta, Mr. Yates resigned other employments, to give his whole time and undivided energies to the work of translation. He cheerfully relinquished the feeling of independence which up to that time he had enjoyed, in reference to his support; not by burdening the missionary funds, but by arrangements made with the Translation Society.

To this, he says, he submitted for the work's sake, and designates the undertaking thus commenced, as "the last act of my life." It is remarkable that in announcing it he expressed his hope that he might finish it well, and then remove to a world where sin and sorrow are known no more.

The church accordingly accepted his resignation; and, as his son had returned, and his two daughters and youngest son were of the ages of only ten, eight, and five, he was easily relieved from pressing domestic cares; while the accession of brethren who accompanied Mr. Pearce, threw fresh life and vigour into the whole mission. At home and abroad, its affairs, just at this juncture, wore a

smiling and promising appearance; but it was, alas, of brief duration! The year 1840 he described as the most gloomy he had ever known. Mr. Pearce was suddenly removed, March the 17th; and the death of others, or their return to England, through illness, overwhelmed the feeble labourer. The churches of Circular Road and Bow Bazar were both destitute by the return of Messrs. Tucker and Bayne, which, followed by the sudden death of Mr. Parsons and the illness of Mr. Leslie, not only greatly depressed him, but led him to express fears lest the society at home should be discouraged. "Hope thou in God" was, however, his own support; and although cast down, he was not in despair.

Ever since the death of his wife, another visit to his native land had been upon his mind; it was both necessary for his health, and he felt it desirable, in order to perfect a work which he designated "Biblical Apparatus." This prospect, however, was indefinitely postponed. An offer of £1000 per annum, or £500 for half his time to be paid out of funds granted by government in furtherance of Hindoo education, was made to him at this time. Perhaps no man in India was so competent to prepare school books in the native tongues, and he also felt the importance of the undertaking, as by devoting part of his time to it he could wholly relieve the funds of the Translation Society. He was not indisposed to the attempt, had it been advised; but acquiesced in the decision of those at home who would not consent at any price to part with his invaluable labours.

Early in 1841, an excursion to Benares and Allahabad was undertaken, with the twofold view of recruiting health and acquiring more perfect knowledge of the use of Sanscrit words in Hindee.

On the return from this voyage up the rivers, he married the widow of his late friend, W. H. Pearce, and thus a

second time he found a partner within the missionary circle. The beneficial effect of such a change from the solitariness of his long widowed state in India, was soon experienced; but, as before, only to be followed with toils and trials in those exhausting climates, which awakened many anxieties. Both the English and the native churches required much of his care, and being the senior missionary, as he expressed it, "all look to me for every thing." A Sanscrit class in the Native Institution was now added to his usual engagements, while all the native books in use, in the government schools, were sent for his inspection. In anticipation of the jubilee, he expressed the greatest satisfaction in the view of the work of God, considering that in reference to the holy scriptures in India, more had been done in fifty years than had formerly been done in five hundred for the English version.

It became again necessary for him to resume the pastoral work of the English church, in 1842, in consequence of another sudden death, which removed Mr. Gibson, and led him to express his painful perplexity respecting his duty; while work which required the strength of four men was constantly pressing upon him. Students desirous of training for the ministry, engaged much of his attention, but it was often with feelings of deep regret that he thought of the loss they sustained for want of adequate tuition. The engagement of Mr. Leslie in Calcutta relieved the indefatigable student, who again pursued a daily course of reading in both Arabic and Sanscrit; and Mr. Wenger's efficiency in the translations, left him at liberty to do something for the School Book and Education Committees. A testimonial to the Sanscrit version, fully as grateful as that formerly given to the Bengalee, was cheering to his spirit and stimulated his progress in that great work. It is diffi-

cult to enumerate all the productions of his pen in original composition, compilation, and revision. Few authors have done more within the same compass of time, and none under the influence of so exhausting a climate. Taken in connexion with public work as a pastor and preacher, and the ceaseless care required by the entire missionary establishment, it is incredible that so weak and frail a person should have accomplished so much. It must ever be deplored that he did not revisit England in 1844, instead of making one more excursion to the Sand Heads. If in October he and Mrs. Yates had proceeded on the voyage home instead of returning to encounter the unhealthy season which followed, in all human probability his valuable life might have been prolonged. He returned, indeed, much recruited, but with such views of the uncertainty of his life, as to resolve finally on concentrating all his remaining energies on the one work of translation and the preparation of books calculated to fit persons coming out, to enter more speedily on their work.

He entered upon the present year, 1845, in a calm and cheerful frame of mind. Writing to his friend, he says, "The first day of the new year I commence by sitting down to converse very slowly for one hour with you; after which, I go forth to meet all the unknown of another year." He did, indeed, indulge the expectation that bright and more prosperous times were before them, but an attack of dysentery, connected with gravel, brought him down so low that death was inevitable if he remained to encounter another rainy season. Such was the opinion of all who knew him well on shore; but when received on board ship, it was equally the opinion of medical men and others there, that the voyage, and especially the journey across the desert, would prove fatal.

The experiment was tried, and the

result is already public. His emaciated frame was worn out. The attenuated thread of life gave way. The voyage was unusually stormy, and at times the waves rushed into his cabin window which, from the intensity of the heat in the Red Sea, was kept open. It was a remarkable passage which he wrote in 1840, in reference to his return to England, of which, at that time, he had been thinking, "Should I ever visit England again,

it must be when the Bengalee is finished, and before entering upon any other work; but I sometimes think, and even wish that it may please God, by that time, to dismiss me to a fairer paradise." What was then matter of pious desire has become solemn reality, and the friend to whom he addressed it survives to exclaim with David, "I am distressed for thee, my brother!"

ON THE READING OF THE SCRIPTURES IN THE FAMILY.

MR. SCOTT of Aston Sandford, the well known commentator, at a bible meeting held in the town hall at High Wycombe, a little before his death, adverted to the happiness with which God had indulged him, as a father. It was known to many present that all his sons were engaged in the ministry of the word, and that his only daughter was the wife of a respected evangelical clergyman. He did not mention these facts, but the allusion was understood and felt, when he said, "I attribute, under the divine blessing, the great comfort I enjoy in my family, to our regular habit, when my children were young, of reading the scriptures together every morning and evening at family worship." Many other pious parents, when advanced in life, have had reason to reflect with similar satisfaction, on the results of the practice, which has long been a common one in well regulated households in all sections of the Christian church. Its beneficial tendency must be obvious to every reflective mind. It is not only the best preparative for the duties and trials of life on which the young are entering, and their best preservative against the assaults of infidelity and error, which derive their chief potency

from ignorance of scripture on the part of those against whom they are directed; it is adapted to cement affection throughout the domestic circle, to repress the indulgence of improper tempers, and to cherish a forbearing and humble spirit, all listening together, conscious of each others' presence, to the authoritative voice proceeding from the Holy One who declares that he is no respecter of persons. In the bustling age in which we live, there is, however, great danger of its falling into neglect: there never was a time in which it was more necessary, and yet it becomes increasingly difficult. Anything, therefore, will be welcomed by judicious heads of families, that may conduce to render the practice pleasant and profitable to themselves and their dependents.

In many families the reading of the scriptures is not conducted on any systematic plan. The reader selects a passage that seems to him appropriate to the occasion, or suitable to his own feelings, and its length has frequently much influence in determining his choice. In such desultory reading many valuable portions will naturally be overlooked, and others will recur with great frequency. The light that is derivable from connexion will necessarily be lost,

and a habit will be acquired of regarding every part of scripture simply as scripture, without considering the character or circumstances of the persons to whom it was originally addressed, or the dispensation to which it belonged. Very little substantial knowledge can in this way be obtained, and even the devotional feeling that may be excited will be comparatively vague and faint.

In some families the scriptures are read regularly through, a chapter of the Old Testament being taken in the morning, and one of the New Testament in the evening. This, though a far better plan than the other, is open to some objections. At the rate of one chapter per day, the perusal of the Old Testament will not be completed in two years and a half. He who begins on the first of January, 1846, will not finish till the eighteenth of July, 1848. Much of the time will have been occupied, meanwhile, with portions which, however important for the purposes for which they were designed, are not so suitable as many others for family use. The minute details of the Levitical law, the genealogical records of the Hebrew tribes, and those parts of the prophecies which are too obscure to convey any distinct idea on a cursory perusal to persons who have not previously studied them, are of this character. And, though to the pure all things are pure, and every part of the sacred word should be accessible to all, there are a few narratives which are scarcely suitable to be read aloud in a company of different sexes and ages, and sustaining different relations to each other. A nearer approximation to the order of time than that which has been followed in the arrangement of the sacred books in our common bibles, would also be advantageous.

A judicious compendium of the Old Testament seems to be better adapted for family reading, in most households, than the whole of the Old Testament

scriptures indiscriminately. It requires, however, to be made with care. A very large proportion of the historical records should be included, especially those belonging to the earliest ages. A knowledge of these is essential to the understanding of the more recondite passages, and even of arguments and allusions in the apostolic writings. It is, therefore, proposed to lay before the readers of this magazine a plan by which, in the course of one year, those parts of the Old Testament which are best adapted for family reading, and the whole of the New Testament, may be easily perused. It will be presented to them monthly, the plan for each month being published on the first day of that month to which it refers. The writer is persuaded that if the heads of families will make the experiment for one year, they will find that it has imparted to their domestic worship much additional interest. Let it be the business of one member of the family—if a junior, so much the better—to be prepared to announce the portion marked in the magazine for the occasion. It may then be read, with or without a commentary, as may be most convenient. In some families more time can be spared for the exercise in the morning than in the evening; in others, more in the evening than in the morning. The New Testament portions of the course being shorter than those taken from the Old Testament, the writer advises that the New Testament should be read on that part of the day in which brevity is most desired. In the following table, the sections of the Old Testament will be found to be about the average length of a chapter, or about a page and a half in common quarto bibles; the sections of the New Testament about three quarters of a page.

In a great number of cases, the attendance of some of the family at sabbath schools, necessarily breaks in

upon the time allotted for reading ; the writer has therefore thought it advisable to suspend the usual course on the Lord's day, assigning to that day the book of Psalms, from which one or more can be taken at the discretion of the reader.

It being probable, too, that the January magazine will not reach all who will wish to adopt the plan soon enough to enable them to begin it on the first day of that month, the time fixed for its commencement is Monday, January the fifth.

FAMILY BIBLE READING FOR JANUARY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		First quarter.....	4th day.....2h 25m afternoon.		
		Full moon.....	12th day.....2h 2m afternoon.		
		Last quarter.....	20th day.....3h 52m afternoon.		
		New moon.....	27th day.....9h 23m morning.		
1	Th			h m	h m
2	F			8 8	4 1
3	S			8 8	4 2
4	Ld			8 8	4 3
5	M	Gen. i. & ii. to verse 7.....	Luke i. to verse 25.	3 8	4 4
6	Tu	ii. verse 8—iii. 19.....	i. 26—56.	8 7	4 5
7	W	iii. 20—iv. 24.....	i. 57—80.	8 7	4 6
8	Th	iv. 25—vi. 8.	ii. to verse 20.	8 6	4 8
9	F	vi. 9—vii. 24	ii. 20—39.	8 6	4 9
10	S	viii. & ix. to verse 17.....	ii. 39—52.	8 5	4 10
11	Ld	Psalms.		8 5	4 12
12	M	Gen. x. & xi. to verse 26.....	Luke iii. to verse 20.	8 4	4 13
13	Tu	Job i. & ii. to verse 10.....	iii. 20—38.	8 3	4 15
14	W	ii. 11 & iii.....	iv. to verse 16.	8 3	4 16
15	Th	iv. & v.....	iv. 17—37.	8 2	4 18
16	F	vi. & vii.....	iv. 38—v. 16.	8 1	4 20
17	S	viii.	v. 17—38.	8 0	4 21
18	Ld	Psalms.		7 59	4 23
19	M	Job ix. & x.....	Luke vi. to verse 19.	7 58	4 24
20	Tu	xi.....	vi. 20—49.	7 57	4 26
21	W	xii. & xiii.....	vii. to verse 17.	7 56	4 28
22	Th	xiv.	vii. 18—35.	7 55	4 29
23	F	xv.....	vii. 36—viii. 3.	7 54	4 31
24	S	xvi. & xvii.	viii. 4—21.	7 52	4 33
25	Ld	Psalms.		7 51	4 35
26	M	Job xviii.....	Luke viii. 22—40.	7 50	4 36
27	Tu	xix.	viii. 41—ix. 6.	7 48	4 38
28	W	xx.	ix. 7—27.	7 47	4 40
29	Th	xxi.....	ix. 28—45.	7 46	4 42
30	F	xxii.....	ix. 46—62.	7 44	4 43
31	S	xxiii. & xxiv.....	x. to verse 24.	7 43	4 45

The reader is of course aware that the usual division into chapters is not of divine authority, but that it was made in comparatively modern times. In

many cases it interrupts the sense, as for example in the separation of the account of the seventh day from that of the first six days of the week, at the

commencement of the book of Genesis. In dividing the scriptures into sections it is impossible to avoid this entirely, but the desirableness of avoiding it has been kept in mind in constructing the preceding table.

As the book of Job is apparently intended to give us an insight into the religious views and principles of the patriarchs before any written revelation existed, it is desirable to read it thus early. It is not possible perhaps to fix with precision the age at which he lived. That it was after the deluge appears from an allusion to that event in one of the speeches of Eliphaz. That it was before the giving of the Mosaic law seems certain from the silence of all the disputants respecting events which would have been greatly to their purpose had they known them, and of which they could scarcely have been ignorant had they previously taken place. The deliverance of the oppressed Hebrews, the destruction of the Egyptian tyrant, and the giving of the law from Sinai, would have been such pertinent illustrations of arguments they propounded, that they could scarcely have failed to refer to them, had they already occurred in a region bordering on that in which they were assembled. That the controversy took place before

any book of scripture was penned seems likely from the absence of any reference to inspired writings, and the appeal that is kept up to the traditions of ancient men. The age to which the patriarch's life was protracted favours this supposition, for at the time of his removal from the earth he was a much older man than either Abraham, Isaac, or Jacob lived to be. That he flourished before the days of Abraham is most probable. There is nothing in scripture to throw discredit on the astronomical calculation which some scientific writers have deduced from remarks in this book relative to the position of the stars, by which they have fixed the time of the conversations recorded as one hundred and eighty-four years before the birth of Abraham. The history itself, however, was probably written long afterwards. Perhaps this was done by Moses, during his forty years' retirement in Midian, in the neighbourhood of the district in which Job dwelt.

In connexion with this list, the times of the rising and setting of the sun and the phases of the moon are given, as they occupy scarcely any space, and it is believed that to many families they will be acceptable and convenient.

THE DOCTRINE OF ELECTION.

From an American Periodical.

A DISTINGUISHED divine was not long since conversing with a methodist clergyman of devout piety and zeal. In all their religious feelings they perfectly harmonized, till at last the methodist gently suggested his astonishment that his companion should believe in the doctrine of election. "Why, my dear sir," was the reply, "if you are a Chris-

tian, did not God always intend that you should be? There is the doctrine of election." What can be said upon the subject more clear or more convincing by the longest dissertation that was ever penned?

A clergyman sitting in his study, saw some boys in his garden stealing melons. He quietly rose, and walking into his

garden, called them, "Boys, boys." They immediately fled with the utmost precipitation, tearing through the shrubbery, and tumbling over the fences. "Boys," cried out the gentleman, "stop; do not be afraid. You may have as many melons as you want. I have more than I know what to do with."

The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands; neither did they exactly relish the idea of receiving favours from one whose garden they were robbing.

The clergyman continued to entreat them to stop, assuring them that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction with as determined an avoidance as though the gentleman was pursuing them with a horsewhip. He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two little fellows who could not climb over the fence were taken. He led them back, telling them they were welcome to melons whenever they wanted any, and giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons they were welcome to them, if they would but come to him.

The other boys, when they heard of the favours with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some without giving to all; and when reminded that they would not accept of his offers, but ran away from him as

fast as they could, they replied, "What of that! He caught these two boys, and why should he have selected them instead of the rest of us. If he had only run a little faster he might have caught us. It was mean in him to show such partiality."

Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and give them as many melons as they wanted, if they would only go and ask him for them.

Still the boys would not go near him, but accused the generous man of injustice and partiality in doing for two that which he did not do for all.

"So it is," said the clergyman, in his next sabbath's sermon, "with the sinner. God finds all guilty, and invites them to come to him and be forgiven, and receive the richest blessings heaven can afford. They all run from him, and the louder he calls, the more furious do they rush in their endeavours to escape. By his grace he pursues, and some he overtakes. He loads them with favours, and sends them back to invite their fellow-sinners to return and receive the same. They all, with one accord, refuse to come, and yet never cease to abuse his mercy and insult his goodness. They say, 'Why does God select some and not others? Why does he overtake others, who are just as bad as we, and allow us to escape. This election of some and not of others is unjust and partial.' And when the minister of God replies, 'The invitation is extended to you, whosoever will, let him come and take of the water of life freely,' the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God in saving some and not saving all."

THE REIGN OF KING ADONIJAH.

A LESSON FOR YOUNG STUDENTS OF HISTORY.

"*I WILL* be king," said Adonijah. These are the first words that are recorded as having fallen from his royal lips. He was quick to discover his own adaptation to office, and eager to employ his abilities in the most influential station to which he could rise. "Then Adonijah the son of Haggith exalted himself, saying, '*I will be king.*'" This is an interesting beginning; let us look at the results. What were the principal achievements of the reign of king Adonijah? How long did it last? Who are his successors?

The whole story may be found in the first chapter of the first book of Kings. No other ancient historian has undertaken to give a complete account of this enterprising monarch's history. The questions proposed may, however, be answered in a few words. King Adonijah's achievements were these: he prepared chariots, and horsemen, and fifty men to run before him. Some people might say that this was vain parade, and that his father had never done so; but it was not king Adonijah's intention to be regulated by what David, his father, had done. In addition to this, he made a sumptuous feast for himself

and his chosen officers. Happy men! They sat down to eat and to drink, and they shouted, "Long life to king Adonijah!"

How long did it last? An awkward question. The chronology of this reign is rather obscure. It continued, perhaps, six hours. So long, or nearly so long, it was from this sovereign's proclamation to the time when his government was formally and gracefully abdicated. Soon after dinner, "he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house."

Who are his successors? These are too many to be enumerated. They are to be found in cities and in villages, in courts and in cottages, in schools and in workshops, in congregations and in societies of every description; but they may be easily discovered by observing their language and conduct. When you find any one saying, either verbally or practically, "*I will be king,*" you may set him down as a legitimate successor of king Adonijah, and one whose name will probably descend to posterity with honour about equal to that which belongs to the son of Haggith.

THE GOOD COMMITTEE-MAN.

Who is there in the present day, young or old, that does not belong to some society? Who does not know that the well-being of a society, whether large or small, depends chiefly on the efficiency of its committee? Who is not called upon occasionally to assist in choosing a committee for some purpose or other? If any one, let him turn from this page to one that will interest

him more; but if the reader wishes to be assisted in making his selection, an old committee-man is ready to offer his opinion. The qualifications of a committee-man for any society, civil or religious, might be pointed out by many persons; but, if the order of importance is the right order, no one would mention them in the right order, probably, unless he were himself an old com-

mittee-man. Christmas is coming, and if any one should think that the arrangement can be mended, let him try at any social party if he and his friends can improve that which is now suggested. An old committee-man thinks that the right order is this:—

1. Integrity.
2. Good temper.

3. Ability to be silent.
4. Determination to be present before the business begins.
5. Determination to remain till the business is finished.
6. Determination to be, if possible, at every meeting.
7. Perspicacity.
8. Ability to speak.

THE FUTURE FORETOLD.

"Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards."—JOHN xiii 36.

Nor now—thou canst not follow now
The path thy gracious Master goes ;
Not yet upon thy furrowed brow
And weary form death's door shall close,
Not yet mortality's wild strife
Be hushed, "be swallowed up of life."

Those orbs of glory that look down
So calm and clear, whose mellow beams
The mountain's stately slumbers crown,
And gild the valley's lowlier dreams,
This night shall through high heaven proclaim
His sorrow, agony, and shame.

While morn with backward step shall seek
Her shadowy couch in realms remote,
And hide her sad averted cheek,
Where midnight vapours darkly float ;
Too pitiful with wonted rays
On mercy's sacrifice to gaze.

But ah ! brief space the grave shall keep
Its spoil ! brief space the world rejoice !
Nor long shall these lament and weep
The gentle smile, the generous voice ;
For-yonder sealed and guarded shrine
Shall soon its transient trust resign.

Once more to share the scant repast,
Or pensive walk at evening's hush ;
In holy converse till that last
Sweet morn put forth its golden blush,
And cast the wreaths of joyous day
Upon the victor's heaven-ward way.

Not thus these hours shall lead thee on
To death, to life, to joys assured ;
But the high task assigned thee done,
Fought the good fight, the cross endured,
Then shalt thou rise and follow through
Those silent shades to glory too.

Thou didst thyself, as pleased thee, gird,
When thou wast young, and hale, and free ;
Didst roam where'er thy will preferred,
O'er flowery land or fretful sea ;

Unheeding where life's later ray
Might point thy vexed or peaceful way.

Methinks I see thee spread the net
On the blue lake's reposing shore ;
Or to the breeze the white sail set,
Or vigorous ply the flashing oar ;
Or climb with agile step yon steeps
That frown on Kedron's playful leaps.

But when old age shall thee o'ertake,
And wears life's silver cord away ;
When thou hast borne for his dear sake,
The heat and burden of the day ;
Then other stranger hands shall seize,
And gird and guide thee as they please.

These hours indeed thy fall must view,
These hours thy gushing tears behold ;
When that soft look shall smite, subdue,
And thrill the heart grown sear and cold ;
The look of Jesus, beaming mild,
Upon his perjured, prostrate child !

Thenceforth converted and restored,
Thy brethren strengthen, solace, keep ;
Bar-jona, blessed of the Lord !
'Tis thine to feed his lambs, his sheep ;
"A little flock," yet in his eyes
Thrice precious, who to save them dies.

Not yet—thou canst not follow yet
Thy Leader to his lofty throne ;
Oh, many a morn must rise and set,
With vernal song or wintry moan,
Ere, life's eventful course complete,
Thy crown thou castest at his feet.

The crown of martyrdom severe,
Deep anguish and the toils of time ;
The crown of hope, reflecting here,
The radiance of a distant clime ;
The crown of life, unfading, bright,
Faith's glory, and the joy of sight.

BE OF GOOD COURAGE.

From the New York Recorder.

TIMID Christian: dost thou shrink
 From the cross disciples bear?
 Tremblest thou on trials' brink?
 Cast upon the Lord thy care.
 Lift thy fainting heart above—
 Be thou never more dismayed—
 Trust thou in a Saviour's love—
 Courage take, be not afraid.

Is thy path a thorny way?
 It hath been already trod
 By the prophets, saints, and they.
 Who have shed their blood for God.
 More than these—a holier far
 Hath by earthly grief been tried:
 Christ, salvation's morning star;
 Christ, the holy, crucified.

Brookline, Nov. 18, 1845.

Fearst thou to follow him
 Through a world so vile as this?
 Oh, that fear thy joy shall dim!
 Oh, that doubt shall cloud thy bliss!
 Hark! and hear his gentle voice—
 "I am with thee to the end;"
 In that precious word rejoice,
 On the promise sweet depend.

Nerve thee for thine earthly strife:
 Lo! the end is perfect peace.
 View thy prize, a crown of life,
 Thine, when conflicts all shall cease;
 Every trial boldly brave,
 Till the silver cord is riven;
 And thou passest through the grave,
 To the endless rest of heaven!

A. M. EDMOND.

THE CHRISTIAN'S CREED.

BY THE REV. W. M. BUNTING.*

I own no God Most High but one,
 The TRI-UNE Majesty,
 The co-eternal Father, Son,
 And Spirit, one in three.

I own no advocate with God
 But Christ, from God who came;
 Close by his cross apostles trod,
 And publicans the same.

I own no guide to Christ but Him,
 Who from the Son proceeds;
 Our strength how frail, our sight how dim,
 Till God the Spirit leads!

I own no good in guilty man,
 Nought in my flesh but ill;
 I serve not, choose not, Christ, nor can,
 Till Christ convert my will.

I own salvation all of grace,
 Remission but by blood,
 And faith's sole power my heart to place
 Beneath the cleansing flood.

I own one Body—Christ the Head;
 One Spirit—through the whole,
 By God, who raised him from the dead,
 Breathed as a quickening soul.

One Gospel—Hope, one Lord, one Trust,
 One sign of death to sin;
 One God and Father of the just,
 Above, amongst, within.

Highgate Rise.

I count each church—its symbols, songs,
 Communion, elders—mine;
 To all, in my charm'd sight, belongs
 The identity divine.

A hundred banners, once unfur'd,
 Show the same crown inwore;
 Now hail, ye conquerors of the world,
 Omnipotent in love.

I own, that light is shrined in heaven,
 —That, Lord, our heaven art Thou,
 —That heaven is opened, thou art given,
 In gleams and glimpses now.

I own, that heaven-lit joy and love
 Through holy works must shine;
 But still our right to palms above,
 Is from above—'tis THINE.

Yes, this my first and final faith,
 The gospel I profess;
 This hope in death the righteous hath—
 Thy death-wrought righteousness!

My thoughts may range o'er truth, or roam
 Where doubts and conflicts toss;
 But ever, as the dove flies home,
 Light last upon the cross.

Naked as now of human boast,
 When I have reached my grave,
 Then, Father, Son, and Holy Ghost,
 Me, chief of sinners, save!

* This piece which will appear, we are informed, in two or three of the leading magazines this month, has been politely forwarded to us, the design of the respected writer being to promote the impression of a substantial oneness of faith and feeling among all evangelical parties.

REVIEWS.

Essays on Christian Union. London : Hamilton, Adams, and Co. 8vo. pp. 522.

An Appeal in favour of Ecclesiastical Unity, to be sought by the Gradual Approximation of all Evangelical Protestants, especially of English Conformists and Nonconformists. With an Appendix on Important Theological Subjects. By GEORGE BALDERSTON KIDD, Minister of the Old Meeting House, Scarborough. London : Ward and Co. 8vo. pp. 190.

The Union of all True Christians, Possible, Desirable, and Necessary, with Incidental Remarks on Apostolical Succession. By a Clergyman of the Established Church. London : Hamilton and Co. 8vo. pp. 44.

Christian Union and its Claims at the present Time. Addressed to Members of Evangelical Churches. London : Gilbert. 12mo. pp. 18.

On Christian Union : being a Brief Inquiry into the Causes of Disunion among Christians, and the Reasons of Failure in the Efforts at Union hitherto made. By the Rev. F. A. Cox, D.D., LL.D. Reprinted from the *Eclectic Review* of June, 1845. London : Snow. 12mo. pp. 23.

Proceedings of the Anti-Maynooth Conference of 1845. With an Historical Introduction, and an Appendix. Compiled and Edited (at the request of the Central Anti-Maynooth Committee), by the Rev. A. S. THELWALL, M.A., of Trinity College, Cambridge. London : Printed for the Central Committee, and sold at No. 13, Exeter Hall, Strand. 8vo. pp. 232.

The Three Conferences held by the Opponents of the Maynooth Endowment Bill, in London and Dublin, during the Months of May and June, 1845, Containing a Vindication of the Author from the Aspersions of the Dissenting Press. By JOHN BLACKBURN, Minister of Claremont Chapel, Pentonville, London. London : Jackson and Walford. 8vo. pp. 95.

Conference on Christian Union. Narrative of the Proceedings of the Meetings held in Liverpool, October, 1845. London : Nisbet and Co. 8vo. pp. 80.

—good will to all—had been enjoined under every dispensation, and he had himself ratified that command and illustrated its comprehensiveness in the parable of the Samaritan. Special regard to their Hebrew brethren had been inculcated in the law of Moses, which gave peculiar claims upon kindness to every man who belonged to the twelve tribes of Israel. But love to fellow-disciples as such was enjoined plainly for the first time on this eventful evening : “A new commandment,” said the Son of God, “I give unto you, that ye love one another : as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” The apostles, therefore, in all their addresses to the churches, whether Jewish or Gentile, taught them to love the brotherhood. “This,” said John, “is the message that ye have heard from the beginning, that we should love one another.”

But what is the basis of this new commandment? Every duty has some foundation on which it rests. If faith is required, evidence is furnished ; and if an emotion is enjoined, something to excite it must be revealed. If a stranger be introduced to us, and it be said, Love him, it is natural to ask, Why? What is there in him to excite our love? If it be replied, He is a Christian, the question arises, What is there in the fact of his being a Christian to excite unfeigned love? Now, it seems to us that true Christian love is founded on attachment to the Lord Jesus Christ himself, to whom every Christian is related. We are all bound to love him, and this furnishes a reason why we are bound to love all who belong to him. When John stood near the cross and saw the flesh of his beloved Master quivering with pain, and his countenance evincing mental agony, could he refuse any request that the bleeding Saviour might make? When Jesus said, “Behold thy mother!” could John hesitate to receive Mary into his family? Surely love to Jesus would enforce the injunction that fell from his dying lips. But the Sufferer has said also, “Whoso doeth

“A NEW commandment,” said our Lord to his disciples, the evening before he suffered for us on the cross, “a new commandment I give unto you, that ye love one another.” General benevolence

the will of my Father that is in heaven, the same is my brother, and sister, and mother." Every true Christian, then, is a relative of Christ, concerning whom he will say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "Whosoever shall give you a cup of water to drink in my name, *because ye belong to Christ*, verily I say unto you, he shall not lose his reward." If a man belongs to Christ, he is one of the family of our heavenly Father. If a man belongs to Christ, he has as good a plea before God as we have: the very same plea—our own righteousness not being our plea, but the righteousness of Christ—a plea that we trust will be availing, for if not, where are we? And if it be good before God, surely it may be good before us! If a man belongs to Christ, the Lord Jesus loves him, is watching over him, is training him for association with the blessed above: as we would receive with hospitality the child of a very dear friend, though we knew nothing more of him than his relationship to one for whom we had paramount esteem, so it behoves us to love and do what we can to aid all who belong to Christ, for Christ's sake. A man may have taste and habits utterly uncongenial with our own; he may be weak, illiterate, and vulgar; he may have notions at variance with ours on questions in which we take a lively interest; he may be thoroughly wrong in his political views, and a firm adherent to a wretched system of philosophy; but yet we may have reason to believe that he sincerely loves Christ;—well, then, we are bound to love him, not for his own sake, but for Christ's, to whom he is attached, and who takes an unchangeable interest in his welfare.

Now this is, in our judgment, the proper foundation for Christian union. Christ is the centre of union: to him all true believers are united, and in virtue of their union with him they are united to each other. He is the object of their faith: they receive him as the only begotten Son of the Father, rely on his sacrifice, and expect from his hands the crown of life. He is the object of their love: his excellencies attract them, and excite in their hearts the most powerful emotions of esteem and gratitude. To him they have all devoted themselves: to glorify him by obeying his laws and acquiring his likeness is

the business of their lives. Notwithstanding unfavourable appearances, there is, among all true Christians, a real, substantial union. It is conceding far too much to Romanists and infidels to speak as though the unity of the church were a vision yet to be realized, or a peculiarity of by-gone ages. There may be less union than there ought to be, and it may be incumbent on us to strive for more; but we cannot admit that the prayer of our Lord, recorded in the seventeenth of John, was offered in vain, or that his request has not yet been granted. "That they may be one in us," was his language to his Father. "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." The unity to which he referred, we believe, was spiritual; such as the world cannot perceive, though it may perceive some of its effects; just as the Spirit he promised was a Spirit of which it was said, "The world seeth him not, neither knoweth him;" though the fulfilment produced effects which filled all Jerusalem with astonishment, and caused the general inquiry, "What meaneth this?"

No external unity is, in our judgment, of the slightest value that does not originate in this spiritual unity; and no arrangements will be really beneficial either to the church or to the world, which shall give an appearance of fraternal love greater than that really existing among the parties who conform to them. Let that which is in us shine forth and be visible, but let us not beguile ourselves or others by a show of good feeling, while the feeling itself is wanting. If we can obtain the ruddiness of health, it will be well; but let us not attempt to deceive the world with carmine. An apparent unity, which did not take its rise in spiritual, evangelical oneness, would be a positive injury. It would leave not only something to be done by the future diffusion of right principles, but something to be undone. The fracture having been set badly, the bone must not only be set anew, but, (alas for the patient!) the parts that adhere must be separated before a cure can be effected. Every thing of good aspect in religion that does not proceed from what is internally right is a positive evil.

It has seemed to us necessary to call

these principles to our remembrance, and to the remembrance of our readers, while directing attention to the numerous publications before us, which are intended to promote union, more or less extensively, among the followers of Christ. Nothing has been more productive of division and strife, in former days, than injudicious attempts to secure unity; and it must be the desire of every right-hearted Christian, that in the efforts that are now made, every thing should be avoided that would aggravate those evils under which the true church of Christ is suffering. Nothing, on the other hand, is more desirable than that kind of union which will promote the general interests of the whole body, by inducing its members, the disciples of every name and class, to bear with each others' infirmities, to deal out scrupulous justice to each other in every thing relating to their differences, to put the best possible construction on each others' motives, to treat each other with kindness and good will, to pray for each others' prosperity, and to co-operate together wherever co-operation is consistent with the object to be attained—the general interest of Christ's kingdom, and obedience to what is conscientiously believed to be the will of the One Master.

Plans for union have, however, been suggested, at different times, to which we should strenuously object. Without referring to them historically, we may perhaps be permitted to point out some mistakes against which we are anxious that the active friends of union should be on their guard. Any alliance would be prejudicial, we are certain, and contrary to our allegiance, that would discourage the free expression of sentiment on any subject, whether important or comparatively trivial. We do not mean that it is incumbent to bring forward our peculiarities at all times and in all places; but the profession and defence of what is deemed truth by a body or an individual, must be allowed; and it must be a settled principle, thoroughly understood, that the free exhibition of opinion respecting the mistakes of others, and the injurious tendencies of their errors, shall not be deemed discourteous, or frowned upon as sectarian. There must be no covenant, explicit or implicit, that our fellow Christians shall not urge their best arguments against the immersion of believers, or the promulgation of dissenting principles,

or that we shall not oppose episcopacy, presbyterianism, or pædobaptism.

Nor dare we become parties to any arrangement which would discountenance peaceful endeavours to bring about changes in public affairs, that in the judgment of the persons making them would conduce to the welfare of Christ's kingdom. The advocate of church extension and church rates must be permitted, without rebuke, to endeavour to influence the legislature or the parish in a manner accordant with his views; and the opponent of state-churches and ecclesiastical imposts, must be at full liberty to exert himself for their annihilation. It must be clearly understood that the union will not be endangered, frustrated, or even tarnished, by the most strenuous exertions in accordance with personal convictions.

We cannot contemplate with pleasure a union, the obvious tendency of which would be to substitute societies for what has been called "the sublime object of spreading an unsectarian and substantial Christianity," for those denominational societies by which Christian churches are seeking to promulgate what they deem "the whole counsel of God." The principle avowed by the founders of the Baptist Missionary Society, that "in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission," is a principle to which we firmly adhere, believing that it is both correct in itself, and salutary in its operation.

We should disapprove also of any alliance, professing to be a general union of Christians, which should, by its constitution or arrangements, intentionally discourage the adherence of any class of good men. Whether this should be the result of a creed, or of a demand for the recognition of principles generally but not universally admitted by true believers, or by the united celebration of the Lord's supper, it would, in our view, be fatal to the innocence of the plan, being fatal to its catholicity. Whether we ourselves believed the creed or not, would be nothing to the purpose; whether we should scruple or not to commemorate the death of Christ at his table with so mixed an assembly, is not to the point: any arrangement that would practically exclude such men as Booth, Fuller, Newman, and Kinghorn,

would be deficient in comprehensiveness. To answer other purposes, we might enter into alliances more or less extensive; but to answer to purposes of a *Christian union*—to show the oneness of the body of Christ—we can consent to no exclusion of evangelical quakers, devout Plymouth brethren, or any other class of conscientious disciples; nor could we regard with the slightest complacency a plan which should attempt to exhibit to mankind the unity of the church, by measures in which it is well known that some of the wisest and best men of our own denomination could not conscientiously concur.

Finally. We should not be justified, in the present state of the public mind, and in the present aspect of the great controversies of the age, were we to relinquish practically our own peculiar ground, while contending with the advocates of prevailing errors. Whether the opinion be correct or incorrect, it is one that we firmly hold, that baptists have greatly the advantage over others in meeting the attacks which evangelical Christians deem at the present time the most formidable. Infidelity, we think, to be opposed successfully, must be opposed by those who repudiate state pay and national churches. National churches, we think, to be opposed most effectively, must be assailed by those who renounce in religious matters all hereditary distinctions, and leave it to every individual to put on Christ by baptism as his own voluntary act, unconstrained by parents or guardians. Romanism, we think, can be opposed more consistently, and therefore more triumphantly, by baptists, than by those who are continually exposed to rejoinders which every skilful controversialist makes when arguing with our brethren of other denominations. To baptists it is vain for Dr. Wiseman to say, as he says in his eleventh lecture: "The apostles were simply told to 'baptize all nations;' but how do you prove from this that baptism is to be conferred on infants? And yet the English church articles prescribe this infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means *immersion*, and the adopting of mere affusion or sprinkling of the water?" . . . "Where is the security for these modifications, if not in the explanations of the church conveyed to us by her ancient practices?"

To call upon us to abandon our peculiarities in opposing error, and resist it on neutral principles, is in fact to call upon us to denude ourselves of part of our armour, that we may appear before the enemy in the same uniform as the rest of the host—a proceeding which the seriousness of the struggle seems to us to forbid. We were told some months ago that we preferred our nonconformity to our protestantism: it is true that if we must fight with a powerful antagonist, we prefer a sharp sword to a blunt one. We are told that we prefer our peculiarities as baptists to the principles in which all evangelical Christians concur: it is true that we prefer an impregnable position to one that is open to the enemy. If we are entrenched on a hill, and our brethren prefer to fight in the valley, though we will wish them all possible success, it is not reasonable, in such a time as this, that we should descend to the low ground they have chosen. However cordially we may esteem their persons, our views of the manner in which a controversy should be conducted may be so dissimilar, that the attempt to act together will enfeeble and embarrass, and success will be sacrificed to mutual compromises, concessions, and courtesies.

From these general observations, we must now turn to the works enumerated at the head of this article.

The essays on Christian Union have been for some months before the public. They were written at the request of one who thought that if ministers of different denominations would execute the work in concert, they would, by doing so, exemplify and actually begin the union of which they expounded the nature and obligations. With one exception, the writers belong to the northern portion of the island. Dr. Chalmers, in the introductory essay, treats briefly of the question, "How such a union may begin, and to what it may eventually lead?" Dr. Balmer, who was removed to a world where disunion is unknown before the publication of the volume, illustrates the scriptural principles of unity. Dr. Candlish views Christian union in connexion with the propagation of the gospel. Mr. James of Birmingham treats of it in relation to the religious parties of England, and Dr. King of Glasgow in relation to the religious parties of Scotland. Dr. Wardlaw shows that a catholic spirit is

consistent with conscientiousness, and reprehends with equal power and justice those who make light of the Lord's will respecting the constitution and ordinances of his church, exposing the folly of contemptuous phrases respecting them, such as that which describes them as "mint, anise, and cummin." Party spirit—its prevalence and insidiousness—is the subject of the longest essay in the volume, that by Dr. Struthers; and the unity of the heavenly church, and the influence which the prospect of it ought to exercise, are discussed in the last, that by Dr. Symington. It is scarcely necessary to add, that these essays are written ably; and that though sentiments are advanced in some of them which we are not prepared to adopt, and their views are not in every case identical, yet there is much in them all that every intelligent Christian will acknowledge to be deserving of serious regard.

The argument of Mr. Kidd's volume is exhibited by himself in the following propositions:—"1. It is the will of our heavenly Sovereign that his people should be one. 2. The nature and degree of this oneness are so explained in the Christian scriptures as to preclude division into sects. 3. There is not the same unity of the church as there was at first. 4. Christ is able to restore the primitive unity. 5. And he is determined to restore it. 6. For this it is the present duty of his people, incessantly to labour and to pray," page 20. With a view to the restoration of this unity, he suggests a variety of measures, some of which would be practicable and salutary in any district in which a concurrence in his premises is prevalent among pious people. He advocates also some measures of a more comprehensive nature, especially "a scriptural crusade against Rome."

"A clergyman of the established church," addressing all them that love our Lord Jesus Christ in sincerity, says, "Brethren, I hesitate not a moment to assert, that a deep-laid conspiracy is, and has long been in progress to establish a SPIRITUAL DESPOTISM upon the ruins of our liberties, which nothing but a timely, united, and determined movement can avert. Nothing can secure us in the possession of all we hold most dear as Christians and as men; nothing can save the country from either a ruthless despotism on the

one hand, or anarchy and revolution on the other, but the speedy formation of a *new party in the state*, composed of all those who fear God and love the truth as it is in Jesus, united together upon the wide and comprehensive basis of our common faith," page 12. With these impressions, he proceeds to argue kindly with both churchmen and dissenters; but it is evident that he does not appreciate the force of our convictions respecting the importance of some things, the renunciation of which is, in his view, our interest and duty.

The tract on Christian Union next on our list is the work of a dissenter. Its design is to encourage love, forbearance, charitable construction of motives, and co-operation; but its suggestions are very general in their character, though good in their tendency.

Dr. Cox adverts, in the first place, to the sources of disunion among Christians, which he traces to the bitterness of theological controversy—the centralizing and sectarian spirit of denominationalism—and the prevalence of anti-social feeling arising out of this state of things. He then considers the causes of the failure of various projects for union among Christians which have been hitherto devised. Among these he specifies the aim to secure uniformity of opinion instead of unanimity of feeling—the bringing into the very scene and centre of an external and visible union, the spirit of separation and the claim to superiority—the aim to force into union those whose systems and whose spirits oppose each other—and, especially, that "all the attempts at general union, and particularly the last, have substantially failed, from regarding what is called the *visibility* of Christian union as its ultimatum and goal. The opportunities which Dr. Cox has enjoyed of long and extensive observation of the proceedings of the Christian churches of this country, and the inclination which throughout his whole public life he has evinced for friendly association with good men of all classes, will naturally give his opinion on this subject great weight with all who know him. It is not without reason that he says, "It seems to us that as we should aim to be Christians more than to *declare* it, so we should rather seek to *be* united than to publish it as a fact to the world; at least to publish it in the manner of a national or ecclesias-

tical manifesto. If general meetings, smaller or larger, be held as the *means* of union, we will rejoice, as we have rejoiced in them; but if, as the *proofs*, we must first be more convinced by wide-spread piety, real kindness, and scriptural co-operation."

Respecting Mr. Thelwall's ample narrative of the proceedings of the Anti-Maynooth Conference at Exeter Hall, it is not necessary to say much; and it might not have been necessary to advert to it at all, had it not been for its connexion with the subsequent Liverpool Conference, as described by the compiler at the close of his Historical Introduction. Our reasons for not uniting with the Central Anti-Maynooth Committee were briefly presented to our readers last July, and had been previously presented to the committee itself by Mr. Hinton and the editor, who had the satisfaction afterwards to learn that Dr. Steane, who was also present, concurred in the sentiments they had expressed. It affords us pleasure to say that the conduct of the twenty or five and twenty gentlemen whom we met on that occasion was perfectly courteous, and the regret expressed at our view of the desirableness of separate action such as true kindness and fraternal feeling would dictate. On the other hand, we must add that neither the subsequent proceedings at Exeter Hall, nor the observations contained in this volume, have at all shaken our conviction of the propriety of the course we pursued.

Mr. Blackburn's pamphlet, professing to give an account of the Anti-Maynooth Conferences at Exeter Hall, Crosby Hall, and Dublin, is dated September 27, 1845. When it first came into our hands, it appeared to us that it called for the discharge of a very painful duty. Our personal esteem for the author could not exempt us, we thought, from the necessity of commenting on several passages in which he had referred to baptists, both collectively and individually, especially on a note, page 75, which, under present circumstances, we refrain from quoting. Before we had opportunity to do this, however, it was reported to us that at the Liverpool Conference, Mr. Blackburn had made some remarkable confessions. It seemed ungenerous, therefore, to proceed without knowing how far he had himself superseded the necessity for any observations of ours, and we determined to

wait till the authenticated account of what he had said should be published. It appears to us that we shall now sufficiently discharge our duty to our brethren referred to in his pamphlet, to Mr. Blackburn, and to the public, if we extract entire, without comment, two speeches which he delivered within a week of the date of that publication.

On the first of October, after an address from Mr. Bickersteth,

"The Rev. John Blackburn felt, as a brother dissenting from the church of which his revered friend who had just spoken was a minister, and as one long connected with the periodical press, that the temper of the religious press, on all sides, had been such as to occasion grief on the review. I do not think, said he, that the periodical with which I am connected has sinned beyond all other sinners; but I am quite willing to confess the sins of my pen, and of my tongue; and I trust we may be able to construct a series of resolutions, embodying the sentiments we feel in regard to the past, as well as the code of future operations. I should entreat the brethren to be sure to have one resolution following out the suggestion of Mr. Bickersteth, about our taking up reproaches against one another. We are prone to conduct our controversies in the spirit of advocates—to make partial citations—to give a colour to things of which truth would scarcely allow. All these things have been accounted fair in the eye of partisanship, till at last we get into the spirit of Lord North, who said, in defence of the horrors of the American war, that we might use all 'the weapons which God and nature had put into our hands.' And hence those satires—those biting, withering sarcasms—those judgments of each other—those reproaches taken up against one another—and those drawing-room whispers and reports, received without inquiry into their foundation, which prejudice us against our brethren. To this hour we are indulging in these unseemly methods of proceeding. And hence I suggest, that it might be considered in committee, whether there should not be a resolution recording our sentiments in regard to the past, as well as indicating some future regulations—some expression of the judgment of this assembly, as in the sight of God, that those who have conducted the religious press, monthly or weekly, have been betrayed by a spirit of partisanship into a course unfavourable to union, and that we advise the abatement of that unhappy spirit."—Page 12.

A resolution was moved by Mr. Bickersteth on the 3rd of October, after which,

"The Rev. John Blackburn said, I have great pleasure in seconding the resolution moved with so much affection by my honoured friend, Mr. Bickersteth. I do feel that we have never adequately realized the force of the apostle's declaration, 'The tongue is a fire, a world of iniquity. It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.' And some of us, who may be quick of speech, have often occasion to be humbled, I doubt not, before God, for words that may be prompted by a love of wit at the expense of charity. And I fear it is a great evil among us all to indulge in keen satirical remarks on the usages and peculiarities of others. I feel that I have been very prone to make unkind remarks, for instance, with reference to the usages of my baptist brethren; and I dare say that they often speak slightly of our modes of administering the ordinance. Now, while we hold on either side these things to be important, we should try to leave off attacking each other after this fashion. And I am persuaded that we shall not permanently retain the influence of this meeting, unless we charge ourselves in the fear of the Lord to do so. In reference to the press, as I took the liberty of saying the other evening, we have all been guilty. I have seen many sad instances of false quotations, and garbled statements—quotations that convey a false impression, and statements that give but a one-sided view; and when the temptation comes to say a witty thing, oh! it is hard to put the pen through it. But we must obey the command of Christ. It is a part of that moral crucifixion which we are to pass through in order to be conformed to Jesus Christ. And recollecting, Sir, that one fire-brand from the hand of a Roman soldier, thrown through the golden lattice of the holy temple, set the whole edifice in a blaze, how can we expect to save the temple of the living God from conflagration, when many, like madmen, are throwing about fire-brands, and calling it sport? We have much to do, in promoting the object of this meeting; and, though it would not be wise to make a speech, the brethren understand my meaning, and their kind response to what I have said indicates their thorough sympathy with the motion before the house."

—Page 53.

The Liverpool Conference appears, indeed, to have been a meeting well adapted to subdue whatever unhallowed emotions had possessed the minds of any who took part in its deliberations, and to draw forth the best feelings of every heart. In perusing the addresses

contained in the pamphlet before us, which we had not opportunity to read till after greater part of the preceding remarks were written, we were delighted to find that we had been anticipated in many of our suggestions. The assembly seems to have been, not only influenced by a prevalent spirit of kindness, but also guided in an extraordinary degree by true spiritual wisdom. The resolutions that were passed have been already placed on our pages: they need not therefore be recorded here, but our friends who obtain the pamphlet will find in the addresses comprised in its closely printed pages, a rich repast. The meeting was not, however, intended for the formation of a union, but as a preliminary step; and much, very much remains to be considered and discussed, before this consummation can be effected.

Thus far we had proceeded, when another pamphlet reached us, entitled, "*Proposed Evangelical Alliance. An Address on behalf of the London Branch of the Provisional Committee.*" It is from the pen of Mr. Hamilton, the esteemed author of "The Dew of Hermon," and published under the sanction of the committee, "as a correct exposition and beautiful illustration of the views and objects of the proposed Evangelical Alliance." Its perusal has afforded us much pleasure. It states, that "the proposed alliance asks no *surrender* of conscientious convictions,"—that it "asks no one to *conceal* his religious convictions," and that it "does not ask any cessation of denominational effort, or demand of any community to suspend its attempts at ecclesiastical development." These disclaimers are satisfactory, as far as they go, but we should have been glad to see reference to some other topics to which the pamphlet does not advert. It describes the objects of the alliance to be, "1. To promote a closer intercourse and warmer affection among the people of God now scattered abroad. 2. To exhibit before the world the actual oneness of the church of Christ. 3. To adopt united measures for the defence and extension of the common Christianity. In other words, MUTUAL AFFECTION, MANIFESTED UNITY, and COMMON MEASURES, are the one, though tripartite object of the Evangelical Alliance." Now these "common measures" may be good, or evil, or both. In referring to them, the writer takes care, very properly, to say nothing definite; but we confess that we have

read, with much apprehension, suggestions made in speeches, since the Liverpool Conference, by some of the most prominent men who took part in that meeting, especially in speeches delivered north of the Tweed. For the speeches of individuals no committee or society ought of course to be deemed responsible; but we are sure that great caution and firmness will be required on the part of the leaders in this movement, or it will not only fail, but be an occasion of new divisions, and increased weakness. One species of united effort we can cordially recommend, but we confess that we cannot see our way at present very clearly much farther than to one. United meetings for prayer and praise we believe to be unobjectionable and advantageous. In a meeting held on the first Monday evening in the month by churches of different denominations, for the spread of the gospel, we took part regularly for about twenty years, and we are sure that its operation was salutary, especially to the ministers. We wish that such meetings were universally held and well attended. We wish that the ministers of the three denominations would establish, and regularly attend, a meeting for united devotion; its effects would, we are persuaded, be advantageous to themselves, to their churches, and to the world. We wish that meetings of the same nature were held by Christian ministers throughout the land, in their several districts. These meetings would be an excellent preparative for other "united measures," if others are found practicable; and if not, all who advocate others will admit that in their degree these would be beneficial.

Throughout this article, our desire has not been to induce any of our brethren who may have acquired a habit of noticing our opinion on such subjects, either to join or to refrain from joining the contemplated association, but to assist them in forming a judgment of the course it will be best for them individually to adopt. If they join the Alliance, let it be after mature consideration of its bearings and consequences, which will be neither few nor trivial. If they abstain from joining, we trust they will see the importance of abstaining also from any hasty condemnation of a plan which is intended to promote an excellent object, which is more promising than any pre-

vious attempts have been, and which has among its conductors some wise and trustworthy men. We are not very sanguine as to the result of their labours: they have many prejudices to obviate, and many difficulties that are not founded in mere prejudice, to overcome. Great wisdom—more than human wisdom is required; but it is possible that more than human wisdom may be given. They do well in soliciting the prayers of all who love the Saviour, and if prayer for them become general, its results may be such as to astonish even those persons by whom it was presented. If it is God who has put it into the hearts of his servants to make this movement, nothing can withstand it. As was said by an observant rabbi eighteen hundred years ago, so it may now be said, If this counsel or this work be of men, it will come to nought; but, if it be of God, neither mistaken men nor wicked men can overthrow it.

The Bible Student's Concordance; by which the English Reader may be enabled readily to ascertain the literal meaning of any word in the Sacred Original. By AARON PICK, Professor of Hebrew and Chaldee from the University of Prague. London: Imperial octavo, pp. 589. Price 35s.

EVERY attempt to aid the unlearned in their endeavours to obtain an exact knowledge of the divine testimonies deserves respect. The excellence of the design ought to exempt the enterprise from censure, even though its success may appear unlikely. It is possible, indeed, that individuals who endeavour to criticize by means of books of this character, may fall into mistakes, and become troublesome sciolists; but, on the other hand, all knowledge may be perverted, and some men have been rendered increasingly mischievous by profound learning. Respecting the usefulness of this work to mere English readers, we are not very sanguine; yet we are by no means certain that they will not gain from it substantial advantage; and its utility to a *bona fide* student of Hebrew appears to us unquestionable. The editor, however, shall speak for himself.

"All who are anxiously seeking for instruction in the truth of God's holy Word, as contained in the Old Testament, must have felt

more or less, how much their studies might have been assisted, and many difficulties removed, could they have had certain words or passages elucidated by a competent Hebrew scholar.

For instance, in 1 Chron. x. 14, it is stated, that Saul enquired of a familiar spirit, "and enquired not of the Lord: therefore he slew him;" while, in 1 Sam. xxviii. 6, we read that "When Saul enquired of the Lord, the Lord answered him not." Here is presented, to the bible student, the difficulty of an apparent contradiction; which, however, is readily explained by referring to this concordance, where we find that, in 1 Sam. the Hebrew word translated "enquired," is **שָׁאַל** *Shoal*, to ask; while the Hebrew word in 1 Chron. is **דָּרַשׁ** *Dorash*, to search out, to search after." Thus, we find, there is no contradiction; for it is true that Saul did ask (**שָׁאַל** *Shoal*) of God, in an in-different way; and it is true that Saul did not search out, (**דָּרַשׁ** *Dorash*), or seek earnestly for an answer from God. It is also true, that while he did only ask of God, he did earnestly seek of the familiar spirit, 1 Chron. x. 13; 1 Sam. xxviii. 7.

The design, therefore, of the present work is, to place before every bible student the means of readily obtaining this assistance, by enabling him to ascertain the full literal meaning of the Hebrew words in any passage he may be desirous of investigating: a point of no little consequence, when it is known that one word in the English version, in various places, represents what is in the Hebrew expressed by several, and at times very different words.

In illustration of this remark, the word Man may be adduced; for which one word in the English version, there will be found, in the original, four Hebrew words in general use, each having a distinct meaning, peculiarly appropriate, no doubt, to the position which it is found to occupy.

These words are, **אָדָם** *Odom*, mankind, man (made) of the earth; **אִישׁ** *Eesh*, a man of virtue, valiant; **גִּבּוֹר** *Gever*, a man of strength, physical power; **אֶנוּשׁ** *Enoush*, a mortal man, weak, feeble. These compound nouns, each possessing in itself the combined force of an adjective, convey some idea of the perfection of that language to which they belong; and the beauty of those writings wherein such expressive variations in term are rightly applied, will be immediately observable: and it becomes manifest how essential is a knowledge of the actual word employed in the original, to enable any one to discern the full and precise import of a given passage. Examples, "And God said, Let us make man (**אָדָם** *Odom*), in our image," Gen.

i. 26. "When Joshua was by Jericho, . . . behold, there stood a man (**אִישׁ** *Eesh*) over against him," Josh. v. 13, "Are thy days as the days of man? (**אֶנוּשׁ** *Enoush*). Are thy years as man's days? (**גִּבּוֹר** *Gever*) Job. x. 5, "What is man (**אֶנוּשׁ** *Enoush*) that thou art mindful of him) and the son of man (**אָדָם** *Odom*) that thou visitest him?" Psalm viii. 4. Again, in Prov. xxx. 2, the English version reads, "Surely I am more brutish than any man, and have not the understanding of a man;" which thus appears like two ways of affirming the same thing: while, in the Hebrew, the exact use of terms, by a beautiful antithesis, gives a finished character to the passage. Thus, "Surely I am more ignorant than an **אִישׁ** *Eesh*, I have not even the understanding of an **אָדָם** *Odom*." Again, there are two different words used in the Hebrew for the one word Sun in the English version, viz. **חַמָּוֶה** *Khammoh*, the sun; **שֶׁמֶשׁ** *Shemesh*, the light of the sun; as also for the one word Moon, viz., **לְבָנָה** *Levonoh*, the moon; **יָרֵיחַ** *Yoraiakh*, the light of the moon: and it is evident that a knowledge of the precise application of these distinct words is necessary, to afford a clear understanding of the passages in which they severally occur.

Thus, when Joshua said (x. 12, "Sun, stand thou still upon Gibeon; and, thou, Moon, in the valley of Ajalon," the words in the original are **שֶׁמֶשׁ** *Shemesh* and **יָרֵיחַ** *Yoraiakh*; but in Isa. xiv. 23, they are different; "Then the Moon (**לְבָנָה** *Levonoh*) shall be confounded, and the Sun (**חַמָּוֶה** *Khammoh*) ashamed."

The plan of the work is this: every word in the common English version of the Old Testament is given in alphabetical order. If there be but one Hebrew word so translated, that word is mentioned; but if more than one, they are enumerated with the primary meanings attached; and then a list of the passages in which the English word occurs is subjoined, with a numeral prefixed to each reference to show which of the Hebrew words it is employed to express. A specimen will afford the best illustration.

WASH.

1. **כָּבַס** *Kovas*, (Piel) to wash thoroughly.
2. **רָחַץ** *Rohhats*, to bathe, cleanse.
3. **שָׁפַף** *Shotaph*, to overflow, rinse.
4. **דָּוָה** *Dooakh*, (Hiph.) to scour.
5. **אִישׁ שִׁלְחוּ הַמַּיִם** *Eesh Shilkhau hamayim*, but each man sent it to the waters.

2. Gen. xviii. 4.
2. — xix. 2.
2. — xxiv. 32.
2. Exod. ii. 5.
1. — xix. 10.
2. Exod. xxix. 4, 17.
2. — xxx. 18, 19, 20, 21.
2. — xl. 12, 30.
2. Lev. vi. 27.
2. — ix. 14.
1. — xi. 25, 28, 40.
1. — xiii. 6, 34, 54, 58.
1. — xiv. 8.
2. — — 8.
1. — — 9.
1. — — 9.
1. — — 47.
2. — xv. 6, 6, 7, 8, 10, 11, 13, 16, 21, 22, 27.
2. — xvi. 4, 24, 26, 28.

WASHED.

2. Gen. xliii. 24, 31.
1. — xlix. 11.
1. Exod. xix. 14.
2. — xl. 31, 32.
2. Lev. viii. 6, 21.
1. — xiii. 55, 58.
1. Numb. viii. 21.
1. — xv. 17.
2. Judg. xix. 21.
2. 2 Sam. xii. 20.
1. — xix. 24.
3. 1 Kings xxii. 38.

WASHEST.

3. Job. xiv. 19.

WASHING -S.

1. Lev. xiii. 56.
2. 2 Sam. xi. 2.

5. Neh. iv. 23.
2. Cant. iv. 2.

WASH -pot.

- סִיר רַחֵץ *Seer rakhats*, a wash-pot.
Psalm. lx. 8.

WASTE, Subst.

- חֶרֶב *Khourev*, a ruin, waste.
Jer. xlix. 13.

WASTES.

- חֶרְבוֹת *Khorvouth*, ruins, wastes.
Isa. lxi. 4.
Jer. xlix. 13.
Ezek. xxxiii. 24, 27.
— xxxvi. 4, 10, 33.

WASTE, Adj.

1. חֹהוּ *Touhoo*, void, empty.
2. מְשֻׁחָה *Meshouah*, confused, confusion.
3. בֹּלַק *Bolak*, to lay waste.
4. חָרַב *Khorav*, to destroy.
5. שְׁמָמָה *Shammoh*, a desolation, desolate place.
6. חֶרְבָה *Khorvoh*, a ruin, waste.
7. נָצָה *Notsoh*, to divest, strip.

6. Lev. xxvi. 31, 33.
1. Deut. xxxii. 10.
2. Job. xxx. 3.
2. — xxxviii. 27.
3. Isa. xxiv. 1.
4. — lii. 15.
4. — xlix. 17.
6. — lxi. 4.
5. Jer. ii. 15.
7. — iv. 7.
5. — xvi. 19.
6. Ezek. v. 14.
4. Ezek. vi. 6.
4. — xix. 7.
6. — xxxix. 9, 10.
6. — xxx. 12.
6. — xxxv. 4.
6. — xxxvi. 35, 38.
6. — xxxviii. 8.
5. Amos ix. 14.
4. Nah. ii. 10.
4. Zeph. iii. 6.
4. Hag. i. 9.

(See LAY waste. LAID waste, PLACES waste.)

WASTENESS.

- שְׁוֹחָה *Shouah*, a confusion.
Zeph. i. 15.

WASTER.

- מַשְׁחֵת *Mashkheeth*, a destroyer.
Prov. xviii. 9. | Isa. liv. 16.

WASTING.

- שָׁדַד *Shoud*, a destruction.
Isa. lxx. 7. | Isa. lx. 18.

To any one who has a little knowledge of Hebrew, and is endeavouring to acquire more, this Concordance will be a treasure. In investigating synonymes, Hebrew scholars of a higher class may derive from it advantage; and to all who desire to write Hebrew tracts, or translate into the Hebrew language, it will be invaluable.

BRIEF NOTICES.

The Sabbath-Day Book; or Scriptural Meditations for every Lord's Day in the Year.
By J. LEIFCHILD, D.D. London: Religious Tract Society. 12mo. pp. 360.

The Sabbath-Day Book is designed to furnish profitable reading for individuals or households, when confined from public worship. There is nothing, however, either in the selection of topics or in the manner of treating them,

to render it exclusively adapted to the Lord's day, or to persons detained at home by affliction: the meditations would be suitable at any time to the perusal of pious people or their families. Their tendency to improve the heart, and stimulate to Christian duty is uniform. Some of them are compositions of great excellence, containing much valuable, impressive, and original thought; and the spirit evinced throughout is eminently catholic.

"Enter into thy Closet;" or *Secret Prayer and its accompanying exercises.* By the Rev. JAMES M'GILL, *Hightae, Lochmaben.* Second edition. Glasgow. 24mo. pp. 276. Price 2s.

There is no religious exercise more important and profitable, and none which existing circumstances render more incumbent, than that of secret prayer. It is only as the Christian is found in the habitual performance of this duty, that he is likely to avoid that worldliness of character which necessary devotedness to the interests of business is calculated to induce, or to possess that wisdom and energy which are requisite for a persevering and successful engagement in the benevolent enterprises of the age. The work before us, therefore, while it would not at any time have been unsuitable, is peculiarly adapted to the present period. The author describes the nature, enforces the practice, and furnishes a variety of directions calculated to assist in the performance of private devotion. The sentiments expressed are uniformly scriptural, and the style is remarkable for ease and perspicuity.

Gathered Flowers from a Bible Class; being a Brief Memoir of Two Young Believers. By the Rev. OCTAVIUS WINSLOW. Edinburgh. 24mo. pp. 135. Price 1s.

A simple relation of the conversion, religious experience, and happy death of two young female friends. Their having derived great benefit from connexion with a bible class, has supplied the author with an occasion for some valuable hints on the best methods of conducting such classes, and for some powerful and scriptural appeals to those who compose them.

Lessons on the Miracles of our blessed Lord. By the Author of "Lessons on Objects," "Lessons on Shells," "Model Lessons," "Scriptural Instruction," &c. London. Foolscap 8vo. pp. 234. Price 3s. 6d.

The production of a pious female member of the church of England, who by the frequent use of the expression "our church," and by repeated references to the book of Common Prayer, has adapted, and appears to have intended, her work only for the use of schools in connexion with her own denomination. It consists of questions suited to the capacities of children in junior bible classes, with an occasional answer or observation where deemed necessary; and is calculated to be of service to teachers, not simply as a lesson-book on the miracles, but as suggesting the method in which examinations on other portions of scripture may be advantageously conducted.

The Two Shoals, and the True Passage. By J. H. MERLE D'AUBIGNE, D.D., being his Opening Address as President of the School of Evangelical Theology, Geneva. Delivered 8th October, 1845. Edinburgh: pp. 35.

The author observes, that "in 1789, people saw nothing but the excesses of arbitrary power, and it seemed as if there never could be enough of liberty. In 1800, and, above all, in 1814, many saw only the excesses of revolutions, and

against these it seemed to them impossible to employ too many precautions. Such narrow and limited views re-appear in our days in religious matters; but the man who advances under the double light of the word of God and the history of the church, thinks very differently. This skilful pilot, the moment his hand has disengaged the vessel from the shoal it had struck upon, discovers at the other extremity of the horizon another shoal, and quite of an opposite nature, but not less formidable; and his wisdom consists in so manœuvring the vessel, that while escaping from the old danger he does not run into the new."—These sentences are a sufficient indication of his design. Some illustrations of the state of religion on the continent given in this Address, will be found in our Intelligence.

Elements of Mental and Moral Science. By GEORGE PAYNE, LL.D. Third edition, enlarged. London: 8vo, pp. xvi. 456. Price 7s. 6d.

The low price at which the present edition of Dr. Payne's profound treatise is issued might excite a suspicion that it is either curtailed or sent out in an inferior style. So far, however, is this from being correct, that while the paper, print, and binding equal those of the last edition, there are forty additional pages filled with new illustrative matter. These consist of notes, intended principally to confirm the author's doctrine in cases in which he differs from other eminent writers on the same subjects. Some of them are original; others are taken from Mill, Spalding, Ballantyne, McCombie, Chalmers, and the higher class of periodicals. Young men desiring to exercise and discipline their minds, cannot do better than to apply themselves diligently to the study of this volume.

Exercises in Logic: designed for the Use of Students in Colleges. By J. T. GRAY, Ph.D. London: Taylor and Walton. 12mo. pp. 143.

An apology is due to the respected author of this work for apparent neglect. Our delay in advertising to it has been purely accidental. Its adaptation to the use of "Students in Colleges," we shall leave to the judgment of the legitimate authorities in those institutions; but we can venture cordially to recommend it to students out of colleges. If they find themselves unable to master the whole of these exercises without the aid of a living teacher, they may gain from them much that will prove valuable; and should they enter a college subsequently, they will find what they have learned from them an excellent preparative for what they have still to learn.

The Life and Times of John Bunyan. By the Rev. GEORGE B. CHEEVER, D.D. With a Preface by the Rev. Ingram Cobbin, A.M. London: Aylott and Jones. 32mo. pp. 212. cloth, gilt.

A very handsome little book, containing five lectures relating to Bunyan's history, taken from Dr. Cheever's volume which we commended to our readers in October last.

The Gift-Book for the Young. London: (Tract Society) 32mo. pp. 284. Price 2s. cloth, gilt.

Glaciers, snow-storms, grasshoppers, palm-trees, birds, flowers, quadrupeds and bipeds, all brought together in harmonious concert, join to furnish amusement and instruction for the young, in a small volume, which the bookbinder has exerted himself to render as pleasant to the eye as the contents are to the intellect.

The Juvenile Missionary Keepsake. Edited by the Writer of "*Madagascar and its Martyrs*," "*Missionary Stories*," &c. &c. London: Snow. 16mo. pp. 138.

Many interesting stories, told in simple language, and some of them illustrated by woodcuts, are contained in this pretty volume.

Life of Julius Cæsar. London. 32mo, pp. 192. Price 6d.

This is the first volume of a cheap monthly series, commenced by the Religious Tract Society, with this expressive motto, taken from the writings of Dr. Arnold,—“I never wanted articles on religious subjects half so much as articles on common subjects, written with a decidedly Christian tone.” “This series,” say the committee, “with the exception of a few reprints, will be original; from the pens of authors of ability in their respective departments in literature and science:—Scriptural; in the principles in which they are written:—Popular; in their style; so that instead of being limited to one class of the community, they may be generally acceptable:—Portable; that they may serve as hand-books abroad and at home:—and Economical; the twelve volumes of a year costing less than three-halfpence per week.” The volume before us includes nearly the whole of the life of Cæsar given by Suetonius, combined with statements not in Suetonius, but derived from the highest Latin, Greek, and German authorities. The information is substantial, the style perspicuous, and the tendency Christian. If the series continue as it has begun, it will be a great public benefit. We only regret that it should have no covers corresponding better with the character of the interior, than thin glazed paper.

The Congregational Calendar and Family Almanac, for 1846, being the Second after Bissextile, or Leap Year. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. London. Price 1s.

Having had occasion to examine many Almanacs the last two or three years, we think it right to say that we have not seen any one that contains more information adapted for the use of dissenting families than the Congregational Calendar; and it affords us pleasure to add, that in accuracy and comprehensiveness no former number has been equal to that for 1846. Two new articles, in particular, add to the value of the work: a monthly notice of the weather in Palestine, and an elaborate statistical view of protestantism on the continent of Europe. Of some of this information we intend to avail ourselves before the conclusion of our present number.

The Juvenile Missionary Herald for 1845. London. 32mo, pp. 284. Price 1s. half-bound; 1s. 3d. cloth.

The first twelve numbers of the Baptist Missionary Society's juvenile periodical. It is not necessary to introduce this work to our readers, as most of them have seen it and formed their own opinion of its merits; but if any of them are unacquainted with it, we can assure them that it is admirably adapted for the purpose for which it is designed. The preface says, “The sale has been large and is increasing. About 45,000 have been sold each month. An additional sale of 15,000 will enable the Society to improve the little work, and promote its usefulness. Can we not begin next year with 60,000?” It is added, “We do not intend to tell our friends any secrets about the Juvenile Missionary Herald for 1846, but advise them all to buy it as it comes out each month.”—Should the younger branches of families be unwilling to follow this advice, we venture to advise their elders to buy it for them.

The Church. Vol. II., 1845. London: Simpkin and Marshall. 8vo. pp. 195.

A Baptist Penny Magazine, adapted principally, though not exclusively, to Yorkshire, and edited by some respectable baptist ministers in that county. “It was thought,” say the editors, “that members of baptist churches, too young or too poor to take in our larger magazine, are frequently but imperfectly acquainted with the principles of dissent from state churches—in other words, with the difference between Christian churches and political or worldly churches; and that the times demanded an effort to make them dissenters—not from custom, accident, or prepossession merely—but from principle.” Into this work, the small publication, entitled *The Northern Baptist*, now merges, Mr. Evans, by whom it was conducted, becoming one of the editors of *The Church*.

RECENT PUBLICATIONS

Approved.

The Christian Almanac for the Year 1846, being the Second after Bissextile, or Leap Year. London: (Tract Society) pp. 84. Price 8d. gilt.

The Peace Almanac and Diary for 1846: under the Superintendence of the Manchester and Salford Peace Society. Manchester: 16mo. Price 1s.

The Peace Almanac for 1846. In one Large Sheet. Manchester: Price 3d.

The Daily Monitor. Being a portion of Scripture, an Anecdote, and a Verse of a Hymn, for every day in the year. Designed for the Moral and Religious Instruction of the Young. By JOHN ALLEN. Sixteenth Thousand. London: Simpkin and Marshall. 32mo. pp. 211.

The Diet of Worms. A Metrical Fragment, from D'Aubigné's History of the Reformation. London: (Tract Society) 12mo. pp. 48. Price 8d.

Jesus Christ fully shadowed forth in Prophecy. By the Rev. C. J. YORKE, M.A., Rector of Shenfield. London: (Tract Society) 32mo. pp. 64.

Eclectic Review for December, 1845. London: Ward and Co. 8vo. pp. 124.

INTELLIGENCE.

AMERICA.

CANADA BAPTIST MISSIONARY SOCIETY.

THE quarterly reports recently received from the missionaries employed by the society, contain statements of various interest. In most instances, the low state of religion is referred to, and the necessity of deep humiliation and fervent prayer urged, as peculiarly important to the present time. Nevertheless, our brethren are not destitute of tokens of divine favour. Numerous cases of conversion are reported, and the ordinance of baptism has been administered during the quarter at Bytown, Brock, Niagara, and Kingston.

On Lord's day, September 28, a baptist church was formed at Bytown. It consists of fifteen members. Others are expected to join shortly.

The Rev. W. Hewson, late of the baptist college, Montreal, has been ordained pastor of the church at St. Catherines, C. W., and has commenced his labours with cheering prospects of success.

The Rev. D. Marsh, late from England, has left Montreal for Quebec, intending to labour in that city during the winter.

Revival services have been held at Lochaber and Chatham, which have been followed by some cheering results, especially at the first mentioned place.

The quarterly meeting of the churches in the eastern townships was held at Eaton, Sept. 26, 27, and 28. The services were well attended. Discourses were delivered by the brethren Mitchell, Green, Gillies, and Merri-man. There was a missionary meeting on the 27th, when appropriate resolutions were passed and a collection taken up on behalf of the Canada Baptist Missionary Society. One of the agents says, "O how it becomes me, and every other professed minister of Christ, to walk humbly before God, and depend entirely upon his grace, to accomplish the great work of the conversion of souls! My health is much impaired by so frequent speaking, and travelling through bad roads, often in very inclement weather: but I could rejoice in all this if I could see the baptists in Canada united; for then I should expect to see the Redeemer's kingdom built up, and sinners converted to God." We heartily concur in these sentiments.—*Montreal Register*.

A few weeks since, the committee examined closely the state of the society's funds, and discovered that responsibilities were incurred up to the 31st of December amounting to

more than £600; and that, from ordinary sources, not much more than £300 could be reckoned on as an income up to the same period. This produced considerable anxiety in the minds of the committee. Extra exertions, it was evident, would be required to meet this deficiency. Under these circumstances, the ladies connected with the church and congregation in St. Helen Street, were requested by the committee to make arrangements for a tea-meeting, at which the state of the society might be brought before its friends in Montreal. To this proposal was given a prompt and liberal response. The meeting was held on the 5th instant, when over £200 were subscribed towards the deficiency, to be paid before the 31st of December next. The ladies defrayed every expense connected with the tea, and the proceeds of the tickets, £5 13s. 9d., were added to the subscriptions of the meeting.

The committee now look to the numerous friends and supporters of the society throughout Canada to make up the £100, or thereabout, which will still be deficient, notwithstanding the extra subscriptions in Montreal.

This exigency has arisen solely from the increased missionary operations of the society. It has no connexion whatever with the erection of the new college building.—*Montreal Register*.

DEARTH OF REVIVALS.

The following observations in an American periodical deserve serious consideration. We fear that the evil is not confined to one hemisphere.

The season that is past has been one of drought throughout the churches of our country. Our eyes have not been gladdened by accounts of powerful and extensive revivals of religion, as in former years. Instead of looking over the religious journals which come to us from every quarter, *expecting* to read new and cheering details of the triumphs of the Holy Spirit, we are rather *startled* by the notices we now and then see of a moderate work of grace, in some small portion of the church thus specially favoured.

What can be the cause of this spiritual dearth? It cannot be that God is unwilling to be gracious—that souls are less precious—or that the interests of the Redeemer's kingdom require now less consecration of heart in his followers. The reason is not to be found in the scarcity or want of adaptedness of the ordinary means of grace; for the gospel which

is still as ever the power of God unto salvation, continues to be stately preached, and often with great earnestness. The bible and religious tracts, books, and periodicals, are scattered broadcast over the land, and additional colporteurs are employed to present, through the printed page, the bread of life to multitudes who were perishing for lack of knowledge. Neither has the noble instrumentality of Sunday-schools been neglected or suffered to languish. Greater efforts have likewise been made to secure the better observance of the sabbath, and to promote the temperance cause. Whence then is this sad change? Is it not owing to the increasing worldliness of the people of God, manifesting itself in a sinful conformity to the principles, fashions, and follies of the world, and an eager pursuit of its riches and honours? And have not many Christians been contaminated by the vile trash which is constantly issuing from the press, and spreading moral pestilence and death? Whatever is the true cause, it is evident that it is not with God but with his people. The desires of their hearts have been after that which was not pleasing to him, and he has sent leanness into their souls. It is incumbent then upon Christians to humble themselves before God with deep repentings, that he may not visit them with some signal judgment, but again smile upon his people, and show them his salvation.—*N. O. Protestant.*

EUROPE.

GERMANY.

From a letter addressed by Mr. Oncken to the treasurer of the American and Foreign Bible Society, and published in the New York Recorder, we extract the following passages:—

"Our work generally is progressing in every department. The circulation of the holy scriptures at Hamburgh and in other parts is most encouraging, and you will learn from the statements which I shall transmit from Hamburgh, that between 4 and 5000 copies have been circulated since my last account. These have found their way almost to every part of Germany, Switzerland, Denmark, and Norway. It is not in the nature of the case for us to point out the amount of spiritual good produced by them, but we have the solemn and encouraging declaration of a faithful God, that his word shall not return void, but accomplish the things whereunto he has sent it."

"Some of our female members in the churches at Hamburgh and Berlin have taken an active part in the circulation of the scriptures. They have in various ways supplied different classes of society, to which no one else probably would have access, with this treasure from heaven. I have met these dear

fellow-labourers once a month, to encourage them in the good work, and the little anecdotes related on these occasions have often melted my frozen heart into rapturous joy. By their soft and winning manners, they frequently succeeded to obtain a hearing for the untold tale of Christ's love, where certainly myself or other brethren would have been pointed to the door. The scriptures thus disposed of, have also generally brought a good return, so that the sacrifice has not been great."

"Dear Brother Lange, who labours chiefly among the seamen visiting our port, was quite unexpectedly hindered in his labour of love. For upwards of twenty years the vessels in our harbour have been regularly visited and supplied with the scriptures and tracts in the German, English, Dutch, Danish, Swedish, French, Spanish, and Portuguese languages without having experienced any interference from the authorities. But the devil, I conclude, has lost so many of his faithful adherents, by these means, that he is roused in defence of his tottering empire. Brother Lange was summoned before the chief magistrate, when he was prohibited from supplying the ships with the holy scriptures, assigning as a reason, that hawking was no longer allowed in the harbour. Brother Lange understood the senator who made this prohibition to say, that if orders were sent on shore, he might execute them. Brother Lange waited for a week or two, and resumed his work, but was forthwith arrested and treated as a common felon. His pockets were ransacked, his watch taken from him, and himself locked up for the night along with vagabonds of the worst description. On the following morning he was again brought before the senator, who threatened with severer measures, if he did not desist. Our brother was then charged for his night's lodgings about 5s. 6d. sterling, but as we never pay such iniquitous demands, they retained the watch, worth about fifteen dollars.

Through the conversion of some Roman catholics from distant parts, as Bavaria, Baden, and Hungaria, we are trying to introduce the last edition of the New Testament into these countries. One of these brethren has been engaged in the Lord's work in Silesia, and circulated both the holy scriptures and a considerable quantity of tracts. Of course this roused the priests, who threatened the recipients with purgatory, if they did not give up these heretical books. The people had, however, previously read the books, and in many cases the contents had taken such hold, that rather than give them up, they would endure the worst. The brother to whom I now allude is at present with us, to refresh his spirit and to gather new strength for another crusade on the kingdom of darkness early next spring."

"We are greatly encouraged in our mis-

sionary labour—the Lord adding to our churches many precious souls. I have baptized about forty since January, and on my return, the administration of this blessed ordinance to several new converts, will be one of my first solemn and delightful duties.”

HOLLAND.

Rev. Gasselten Mewfeen, D.D., an excellent and talented minister of the Dutch Reformed Church, Holland, has adopted baptist principles, and lately been baptized. This has led him to relinquish his former charge, and accept the oversight of a baptist church recently formed in Holland. He lately visited Hamburg, where he gained the love of the whole church by his amiability and Christian deportment. Mr. Oncken says, “He appears to be just the man for the important field opening in Holland, where he is devoting all his energies to the good cause.” Mr. Oncken has placed 200 guilders at his disposal, for printing and circulating tracts, with the promise of furnishing more, should the liberality of English brethren enable him to do so.—*Christian Reflector*.

ORDINATIONS.

NEWCASTLE-ON-TYNE.

The Rev. R. Pengilly, for thirty-eight years the pastor of the church meeting at Tuthill Stairs chapel, having resigned his charge and removed to Egglecliffe, near Yarm, and being succeeded by the Rev. G. Sample, late pastor of the church at New Court, in the same town, and originally a member at Tuthill Stairs, the public recognition of the latter in his new relation took place on the 5th of November last, when, after the reading of the scriptures and prayer by the Rev. A. Reid, independent minister of the Postern Chapel, Mr. Pengilly delivered a short introductory discourse; and having received replies to the usual questions, the recognition prayer was offered up by the Rev. D. Douglas of Hamsterley, and succeeded by an address from Mr. Pengilly to his successor, founded on 1 Cor. xv. and part of 58 verse; after which the Rev. C. H. Roe of Birmingham preached to the church from Deut. i. 38, “Encourage him;” and the Rev. R. Pringle of Clavering Place chapel concluded. In the evening a numerous tea-party assembled at the Victoria Rooms, when the desirableness of substituting for the present inconveniently situated place of worship one more adapted to present circumstances, having been introduced and warmly advocated, liberal contributions towards the attainment of the object were at once promised, and the list has since been considerably enlarged. That this ancient church, which has now

existed nearly two hundred years, may revive and prosper, and that a divine blessing may accompany the above effort to promote the cause of Christ in this populous town, must be the prayer of every friend of Zion.

WELSHPOOL.

The Rev. C. Carpenter, late pastor of the baptist church, Somers Town, London, has accepted the unanimous invitation of the baptist church at Welshpool to become the pastor, and has entered upon his new and important sphere of labour with encouraging prospects of success.

BISHOP BURTON, BEVERLEY, YORKSHIRE.

The Rev. J. Voller, late of Sulford, having accepted an invitation to the pastoral office from the baptist church at Bishop Burton, commenced his labours there on the first sabbath in December.

RECENT DEATHS.

REV. WILLIAM KNIBB.

It grieves us much to find ourselves called upon to record the unexpected removal from the earth of one who has been an eminent benefactor to his species, and of whom it might have been expected that his powers of body and mind, which had scarcely reached their zenith, would be employed in the promotion of the highest interests of his fellow men for many future years. What was Mr. Knibb's precise age we cannot at this moment ascertain, but we think it could not be more than forty-three; though it has been for all practical purposes a long life that he has lived in that space of time. It is quite needless to refer to his warmth of heart, his magnanimity, his good sense, his constitutional vigour, or his manly eloquence—with these our readers generally are well acquainted. A slight sketch of his course will, however, be acceptable to many.

William Knibb was born at Kettering in Northamptonshire. He served his apprenticeship with Mr. J. G. Fuller, who for many years carried on an extensive business as a printer, at Bristol. At the close of the term, or soon afterwards, Mr. Thomas Knibb, who had been sent to Kingston by the committee of the Baptist Missionary Society, to conduct a school connected with the church there under the care of Mr. Coultart, and who had been very usefully engaged in that service, and as a preacher during the short term that was allotted to his continuance, died after only three days' illness. William Knibb promptly offered himself to occupy the vacant post. He was accepted, and sailed from London with Mrs. Knibb, early in November, 1824. The vessel had

not cleared the channel, when tremendous gales came on, and it narrowly escaped destruction on the rocks near Beachy Head; but the wind providentially veering round, they were wafted from the scene of danger, and arrived in safety at Port Morant, on Saturday, Feb. 12, 1825. Under his management the school prospered greatly, while his services as a preacher were eminently acceptable. A new church was formed at Port Royal, of which he took charge; and his labours there were greatly blessed; but these duties, in addition to the superintendence of the school at Kingston, proved too much for his strength. For this, and other reasons, he removed in 1829 to Savanna-la-Mar, and was succeeded in the school by Mr. John Clarke, now of Africa, who had been sent out to relieve him. In the following year, however, the death of Mr. Mann deprived the large church at Falmouth of its pastor; and with the concurrence of his brethren, Mr. Knibb, though he had much to attach him to the station at Savanna-la-Mar, complied with the request of the church at Falmouth, and removed thither. He was already known to the people, and highly esteemed. "I called a church meeting," said Mr. Burchell, writing home shortly afterwards, "when between four and five hundred members were present, special prayer meetings having been previously held. At this meeting, I endeavoured to impress on their minds the importance of being influenced by pure motives; and having addressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously rose up and held up both hands, and then burst into tears. My feelings were overcome, and I wept with them. This I said is truly the Lord's doing. Such a feeling I never witnessed before. Had you and the committee been present, I think you would have said, The path of Providence is clear and plain, and would have said to brother Knibb, 'Go thou, and the Lord go with thee.'" The Lord was with him; and in the midst of opposition from the adversaries of truth and righteousness, gave such success to his exertions that at the close of the following year the church numbered 980 members.

It was in 1832 that Mr. Knibb became extensively known to the British public. A formidable insurrection had taken place among the oppressed negroes; several chapels had been pulled down tumultuously by white magistrates and officers, among them that at Falmouth; a determination had been formed to expel all ministers of the gospel from the island; Mr. Knibb had been made the victim of cruelty and perjury, and passed through scenes of hardship and peril of the most extraordinary character; and he was requested by his brethren to lay before their friends in this country a statement of their sufferings,

and the yet greater sufferings of their people. He came; faithful to the trust confided to him, full of determination to succeed or perish, elevated to the stature of a giant by the magnitude of his undertaking, his heart ready to burst with sympathy for his negro fellow Christians; and he made an impression which those who witnessed it can never forget, and will not readily undertake to describe. Suffice it to say that its effects were not confined to his own connexions, or to pious men of other denominations; philanthropy was excited in breasts that had not previously been warmed, and a spirit was aroused to which the government itself thought it prudent to yield. The abolition of slavery was enacted, and compensation for the chapels that had been destroyed was granted. When Mr. Knibb returned to Jamaica, he returned in triumph.

It is not necessary to refer specifically to his subsequent visits to this country, the greater portion of our readers having them in pleasing remembrance. We may be permitted, however, to mention that in our intercourse with him last summer we were particularly struck with the greater maturity of Christian character which was evinced in his deportment. The milder virtues seemed now to predominate, and prudence regulated him more evidently in all his movements than on former occasions. We rejoiced, indeed, in the thought that a man of so much practical wisdom, as well as goodness, should be a resident in Jamaica, and likely to possess extensive influence in its churches. But man in his best estate is altogether vanity!

The last Lord's day that Mr. Knibb spent on the earth, was spent in the service of his Master, and in a way remarkably congenial with his character. The following is an extract from the Falmouth Baptist Herald of Nov. 11th, written and published, therefore, before there was any suspicion among his friends that his voice would be no more heard in any of their public assemblies.

"On sabbath-day last, the ordinance of believers' baptism was administered by the Rev. W. Knibb, in the baptist chapel in this town, to forty-six individuals. The spacious chapel was crowded in every part, and the utmost decorum prevailed.

"The missionary sermon was afterwards preached by the Rev. T. F. Abbott, of St. Ann's Bay; after which, the newly-baptized were received into the church in the usual manner, and the ordinance of the Lord's supper administered.

"The evening service was rendered exceedingly interesting from the presence of our presbyterian and Wesleyan friends, the latter having closed their place of worship in order to be present. Their kindness was acknowledged by the Rev. W. Knibb, who preached on the glory of the gospel."

The glory of the gospel was, then, the

appropriate theme of his last discourse. The yellow fever seized him on the following Tuesday, and on Saturday morning, November 15th, at twenty minutes before ten o'clock, he entered upon the enjoyments of those who are absent from the body, but "present with the Lord."

The following particulars are taken from the "Baptist Herald" of November 18th:—

"It was our melancholy privilege to be present with our departed brother, from the commencement of his last illness to the termination of his earthly career, and it will afford his numerous friends in this island and in England, much gratification to know, that all that medical skill and kind attention could do to check the progress of disease, and to allay suffering, was done, and that the end of our lamented brother was emphatically one of peace. He entered into his rest, enjoying calm and unshaken confidence in the perfect atonement of the Son of God. One of his last expressions, while he yet retained possession of all his faculties, was,

'A guilty, weak, and helpless worm,
On Jesus' arm I fall.'

"In the removal of this eminent patriot and Christian missionary, the Baptist mission has sustained an irreparable loss: his valuable partner and children have been deprived of a most affectionate husband and father; *we* have lost a faithful friend; the churches of which he was the spiritual instructor for a period of twenty years, a devoted pastor; and the victims of tyranny, oppression, and cruelty, an unflinching and eminently successful advocate.

"Christians of every denomination will, we are confident, unite every where, as those in Falmouth and its vicinity have already done, in exclaiming, 'A great man has fallen in Israel.'

"We cannot at present add more, but we hope that a memoir of our more than brother—our FRIEND!—will be prepared at no very distant period. Farewell, thou favoured of the Lord! farewell, sainted spirit! may we meet thee in the mansions of the blessed.

"On Sunday, the following morning, at 11 o'clock, the remains of our beloved brother were carried by six of the deacons from the mission house to the chapel, followed by some members of the family, several missionary brethren and sisters, the deacons and leaders of the neighbouring churches, with others (who had come thirty or forty miles for the occasion), most of the respectable inhabitants of the town, and an immense and orderly concourse of people.

"As the mournful procession passed along the street, nothing was heard but the sounds of suppressed grief; but when the corpse was carried into the chapel, the vast assembly could no longer control their emotions—they

felt that their father and their friend was no more, 'they lifted up their voices and wept.' In a short time silence was restored; when, brother Dendy having engaged in prayer, brother Cornford gave out that appropriate hymn, commencing,—

'Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.'

"Brother Dutton read the 90th Psalm, and brother Abbott parts of the 4th and 5th chapters of the 1st epistle to the Thessalonians. Brother J. E. Henderson prayed, and brother Pickton then read the hymn beginning,—

'Lord, we adore the vast design,
The obscure abyss of providence.'

"Brother Burchell gave an excellent address from Rev. xxi. 4, and brethren Hutchins and Hewett concluded the mournful service. The body was then carried to the grave in the chapel yard; brother Millard gave out that hymn which commences,—

'Unvill thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To seek a slumber in the dust.'

"The Rev. David Kerr, (Wesleyan) delivered a touchingly eloquent oration, the Rev. Walter Thorburn (Free church) offered up prayer, and the Rev. Jonathan Edmondson (Wesleyan) pronounced the benediction, when the sorrowing crowd gradually dispersed.

"Letters of sympathy and condolence were received from the Rev. Messrs. Blyth and Anderson, who were deeply anxious to testify their respect for our departed brother, by following his remains to the tomb, but were prevented by sickness. A letter also was received from our afflicted brother Tinson, regretting the dire necessity which prevented him from paying the last tribute of affection to the remains of one he had known so long, laboured with so cordially, and loved so well."

A friend at Bristol, Mr. J. H. Cuzner, has forwarded to us the following lines written on receiving the sad intelligence:—

Faithful and good! Friend, patriot, saint, well done!

Stormy thy course, and weary oft, and worn
With anxious care, while the oppressor's scorn
And hate pursued thee; now in peace lie down,
Enter thy Master's joy, and take the crown

Of life he gives thee: Much he gave thee here:
Boldness unconquered, yet with sympathy

Blended, and tenderest love; the captive's tear,
His iron fetters, cruel misery,

To thee he gave the honour to destroy.

Made thee the instrument in his right hand

F

To crush the tyrant's power, and sow with joy
Jamaica's blood-stained soil, and Afric's weeping
land.

Rest thee in peace ;—join the immortal song
Chanted in bliss by that enfranchised throng,
By thee conducted to the radiant shore,
Where Afric's children shall be slaves no more.

REV. EDWARD MOISES, A.M.

We are indebted to Mr. Pengilly, late of Newcastle, now of Eggescliffe, near Yarm, for the following narrative. In a note which accompanied it, Mr. Pengilly says, "I am persuaded your readers generally would be exceedingly pleased if you copied into your pages the following extract from a memoir recently printed in the north of the kingdom, of the most eminent man in literary attainments that has appeared in this part of the kingdom for many years. The writer is a relative of an eminent peer, although not unwilling to be called 'the minister of a baptist chapel;' and in himself, as well as in the subject of his memoir, we have a most lovely display of the renewing, humbling, and sanctifying power of the Spirit and grace of our Lord Jesus Christ."

"The subject of the present memoir was born, we believe, in Newcastle, and nephew to the late Hugh Moises, a long time the celebrated master of the Free Grammar School in this town (tutor of the late Lords Eldon and Stowell)—a situation which he himself occupied for some years, together with the morning lectureship of All Saints, and the afternoon lectureship of St. Andrews, with credit to himself and satisfaction to the public. Mr. Moises held also, until his death, the vicarage of Hart, with Hartlepool, a chancellor's living given him many years since by the late Lord Eldon; but so little was he of a mercenary turn, that when the late bishop of Durham sent him a fifty pound note for some literary service, he politely returned it, and would take nothing excepting in value of books from the bishop. The writer of this memoir well remembers to have heard him in his clerical capacity many years ago; and, abating the knowledge of truth of which he himself was ignorant at that time, to have been much struck with the impressiveness of his manner, and the earnestness of his delivery in the pulpit. But we are not careful to record by-gone circumstances very minutely, being only partially acquainted with them ourselves. We leave this office to the affectionate remembrance of his many attached pupils, and confine ourselves to more recent transactions.

"A little before his death, and previous to his last illness, he sent for an old pupil, with whom he had long lived in terms of intimate acquaintance, and after they had conversed

for some time, and his friend was about to take leave, he seized his hand, emphatically calling his pupil by name, saying, 'I love you. I believe you are a Christian, and know and love the truth. I cannot let you go, as I feel that my time upon earth must be short, until I unburthen my mind on a subject of the greatest importance; but I have never felt liberty to do so to any one till now, not even to my own family. Not that I was ashamed to confess the name of Christ, but that I doubted how far it might be expedient for me to make such a confession under present circumstances. I was afraid it might be mistaken for a death-bed repentance, and stigmatized as cant, coming from one who all his life has been opposed to the slightest allusion to *religious experience*.'

"You and I have had many discussions on the subject of religion; but I now see things in a very different light from what I formerly did when looking only through the narrow glass of the church (meaning of England). I do not doubt that many whom I have all my life despised as out of the way, because out of the church, are now triumphing in redeeming love in heaven. I am thankful that I have been enabled to cast off the filthy garments of my own righteousness, and to know that Jesus hath arrayed me in his own spotless robe.' With suppressed tears in his eyes, he observed, 'We must be drawn out of self by an almighty power before ever we will or can come to Christ, and now I am enabled with comfort to repeat the words of a hymn I formerly ridiculed as nonsense :

'Come naked, come filthy;
Come just as you are.'

He added, "Had it not been for the fulness and freeness of the invitation, as addressed by the Spirit to me, I with all my vileness never could have come at all."

"I begin to suspect that you are almost, if not altogether, right on the subject of religion. The church used to be everything to me, and Christ nothing, save as working through the church; but now I see that these forms and differences about which we have so often contended are insignificant, and Christ hath become my all in all. I have had most sweet communion with my Saviour, ever since the death of my grandson." (He had perished by drowning some months before;) and in reply to an observation made by his pupil with reference to the severity of that trial in connexion with the death of his son upwards of thirty years since by a similar providence, and the strong means sometimes required to bring sons to glory, he remarked, "The former grievously afflicted me, but the latter has brought me direct to my Saviour, from whom I pray constantly my deceitful heart may never be suffered to depart, for he is my light and my life, and has become my salvation.

I have made an idol of learning, and thought the word of God was only to be understood by study; but now I find otherwise. When I gloried in my knowledge of languages, I drew not near to Christ, but I have had more fellowship with my Saviour within these few months than I enjoyed in all my life before."

To another he expressed great pleasure that he had been remembered, by prayer, in a baptist chapel, saying, it was very remarkable, as he had been so strongly opposed to dissenters all his life; but that it was very kind, and a sweet token of Christian love. On another occasion, being informed in a taunting way by a high church friend, that an old pupil had made an open profession of his faith by submitting to believers' baptism, he quietly remarked (very far contrary to the expectation of his friend) that he had long thought upon this point, and examined God's testimony thereon, and if he had life to begin again, he verily believed that he should become a baptist himself, for it never could be right to baptize unbelievers. He died March, 1845, at the advanced age of 83 years, in the full possession of all his faculties.

REV. T. BOYCE.

Died, December 2, 1845, at the Chapel House, Lays Hill, near Ross, Herefordshire, the Rev. Thomas Boyce, in the eighty-fourth year of his age.

MRS. HENRY BRADEN.

The earthly course of this young Christian was brought to a triumphant close on Sunday, the 14th Dec. 1845.

Sophia, daughter of Mr. William Paxon, (till lately the secretary of the Baptist fund,) was born on the 12th October, 1814. At an early age she became the subject of decided piety, under the ministry of the Rev. Thos. Thomas, at Henrietta Street, London; and having made a public profession in the ordinance of baptism of her faith in Christ, she was admitted a member of that church in the year 1832, and her conduct as a member was uniformly amiable, kind, and courteous. She was married on the 12th May, 1834, to Mr. Henry Braden, a son of one of the deacons of that church, and ever lived with her husband on terms of the closest affection.

Having been confined a few days before her death, at a time when her constitution was greatly weakened by a previous severe illness, it became evident that her restoration to health was not to be hoped for, and on Saturday, the 13th December, her relatives were informed that medical skill could do no more for her, as she was sinking fast. She was fully aware of her state, and expressed herself conscious that her departure was at hand, and quite willing to die; her earnest prayer, frequently repeated, was, that her Saviour would

"come quickly and receive her spirit." She sent for her four children, to whom she was devotedly attached, and was able calmly to bid them and her husband farewell, confident that God would preserve them and supply to them the loss they were about to sustain. For a short period a cloud passed over her mind, the enemy was suffered to try her with sore temptation, and she groaned heavily; but recovering, she said, "he had been trying to get her, but could not," and from this time she was happier than before. Her faith, resting simply on the righteousness of Christ, was firm; and being asked if she felt enabled to exercise it, she said, "Yes; it is small—but it is faith." From the constant motion of her lips, and from words occasionally uttered, her relatives were aware that she was repeating, as continuously as her failing breath would allow, passages of scripture and of hymns; particularly, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me;" and

" 'Tis religion must supply
Solid comfort when we die."

The sabbath having just commenced, and being told she would spend hers in heaven, she replied, "O yes, an everlasting sabbath;" and when asked if she wished to get better, said, "No, not now." Her eyes were now directed upwards with animation, and her hands extended in the same direction, while she was heard to address "Jesus," and her "mother," who died many years since. Presently she repeated thrice the word "praise!" and very shortly afterwards peacefully died, leaving on the minds of all her connexions, and particularly of those who witnessed her departure, an impression of the truth of Christianity, of the comparative insignificance of earthly things, and of the unspeakable value of personal piety, which it is hoped may never be effaced.

She was buried on the 18th December, in the family vault under Little Wild Street chapel, the Rev. Dr. Hoby, of Henrietta Street, her minister, conducting the service on the occasion.

MISS CHERRY.

Died, Nov. 20th, 1845, Fanny, the eldest daughter of the Rev. Wm. Cherry, baptist minister of Milton and Burford. She was supported through a long affliction, occasioned by pulmonary disease, by the hopes which the gospel inspires, and was enabled to trust her soul in the hands of Him in whom she had believed.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half yearly meeting of the proprietors of this magazine was held on the 19th of

Dec., when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the "contributor" by whom she was recommended.

Recommended by

Mrs. S. W.	Dr. Cox	£4
E. C.	James Puntis	4
A. M.	Thomas Swan	4
H. P.	Stephen Price	3
E. R.	James Richards	3
A. C.	Dr. Murch	4
J. E.	Thomas King	4
E. W.	John D. Carrick	4
J. W.	Daniel Davies	3
J. F.	John Jackson	4
M. A.	J. H. Hinton	4
H. E.	William Jones	3
J. E.	Timothy Thomas	3
P. K.	Thomas King	4
E. C.	John Peacock	4
M. A. M.	William Davies	4
S. D.	James Richards	3
A. D.	Henry Betts	4
A. H.	Timothy Thomas	3
R. E.	David Evans	3
J. T.	James Macpherson	4
A. M.	Eliel Davis	4
A. P.	Samuel Pearce	4
M. W.	Joseph Baynes	4

MONUMENT TO DR. WATTS.

A statue has been recently erected in Abney Park, exhibiting a full length figure of this justly celebrated man, in a scene in which he was accustomed to walk a century ago, and meditate on those themes which were the joy of his heart. The figure is nine feet in height, and represents him in his academical costume; the pedestal on which it stands is thirteen feet high and six feet square. It was opened to the public view on the 27th of November, the ninety-seventh anniversary of the doctor's death, when, after prayer and praise, orations were delivered by W. A. Hankey, Esq., and Dr. Morison. The following observations respecting this monument and the site it occupies, are taken from the Congregational Calendar, just published:—

"This eminent servant of God and sweet singer in our Israel, has not been left without the grateful memorials of his survivors and posterity. Sir John Bartopp, Bart., and Lady Abney, built the monument over his grave in Bunhill Fields: and at a later period his bust was placed in an aisle of Westminster Abbey. There is, however, one place that, for a century, has been associated with his name, and which of late has undergone such changes as seemed to require that on that spot there should be raised some monumental tribute to his memory,—that is, Abney Park.

The mansion at Stoke Newington, which has been known for years as Abney House, was built by Thomas Gunston, Esq., a friend of Dr. Watts, who was suddenly cut off in his youthful day before the seat he had planted with some real taste, and reared at so much cost, was fit for his occupation. Lady Abney was sister to this lamented gentleman, and therefore Dr. Watts addressed to her a funeral poem, sacred 'to the dear memory of his bereaved friend.' In his prefatory address he says he 'took many a solitary walk in the garden adjoining to his seat at Newington: nor could I free myself from the crowd of melancholy ideas.' This mansion passed into the hands of Sir Thomas Abney; and when, in 1712, a violent fever prostrated all his powers, Dr. Watts was invited to pay a visit that proved a residence which in fact only terminated with his life. "There, at the residence of Sir Thomas Abney, he spent thirty-six years of his valuable life. There he wrote most of his works for the benefit of the church and the world. At a place of worship near to Abney House, he frequently preached the gospel to his fellow-men, and at length finished his course on the same hallowed spot." Abney Park has become a place of sepulture, and styled Abney Park Cemetery. "The house, which bore the name of its respected and benevolent proprietor, has been recently taken down, and all things seem to concur in marking this spot as the place where a monument should stand as a perpetual memorial of the gratitude and admiration of the British public. A meeting was therefore called at the King's Head Tavern, Poultry, on the 18th of January, 1844, to adopt measures to erect a monument to the memory of Dr. Isaac Watts." W. A. Hankey, Esq., became treasurer, and E. Clarke, Esq., secretary; and a subscription was opened to erect a statue amidst the trees which he planted, and the groves where he sung. The work was confided to the hands of a distinguished sculptor, E. H. Bailey, Esq., R.A., F.R.S., who has executed the task to the satisfaction of the committee. The pedestal bears the following inscription:—

"IN MEMORY OF ISAAC WATTS, D.D.,

And in testimony of the high and lasting esteem in which his character and writings are held, in the great Christian community by whom the English language is spoken.

"Of his psalms and hymns it may be predicted,
In his own words,

'Ages unborn will make his songs
The joy and labour of their tongues.'

"He was born at Southampton, July 17, 1674, and died Nov. 25, 1748, after a residence of 36 years in the mansion of Sir Thomas Abney, Bart., then standing on these grounds."

On the plinth below is the following passage:—

"Few men have left behind such purity of charac-

ter, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons to the enlightened readers of Malbranche and Locke. He has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning and the science of the stars. Such he was as every Christian church would rejoice to have adopted."—*Dr. Johnson.*

ERECTED BY PUBLIC SUBSCRIPTIONS, SEPT., 1845.

COLLISION BETWEEN STEAMERS ON THE THAMES.

The public papers have given accounts of an accident which occurred on Saturday evening, Dec. 13, when the John Bull, a large steam vessel from Hamburgh, came into collision with the Emerald in its passage from London to Gravesend, near Greenhithe, disabling the latter vessel, and placing all who were on board in imminent peril.

It happened that a baptist minister was one of the passengers. He was sitting in the after cabin, musing rather pensively, when a tremendous shock, a loud crash at the fore-part of the vessel, and a violent outcry on deck, showed that some terrific disaster had occurred. All who were in the cabin started up involuntarily, and there was a general rush to the stairs, of course completely blocking up the passage. As soon as he could do so without adding to the confusion, he made his way to the deck. Here the scene that presented itself was appalling. The chimney was gone, a paddle-box was gone, while the fire gleamed forth, unnaturally upon the prow. There was just light enough to render it perceptible that the Emerald was now entangled with another vessel, which proved to be a brigat anchor near the spot, and which added much to the difficulties of the seamen at the moment, though it was afterwards serviceable. What was the extent of the damage it was impossible to ascertain, or how many minutes the vessel might continue to float. He looked right and left, and saw a large expanse of cold dark waves on either hand between the vessel and the shore. The thoughts passed rapidly through his mind—This is probably, then, the close of the scene; here end all my troubles and all my plans; Father, have mercy on my family; have mercy on me! But it was no time for the indulgence of devotional feeling. A lady who was travelling alone, clung to him soliciting aid. He endeavoured to calm her; and then deliberated for a moment what course to adopt. He saw that caution and promptitude were both requisite. Many of the passengers were climbing over the side of the Emerald into the vessel that was at anchor. It was the safest course. He observed a favourable opportunity, hastened to the place where the vessels were in contact, assisted the lady to get into the brig, and then followed, expecting at the moment that the steamer would immediately go down. In this brig the passengers remained, till another

Gravesend vessel arrived, attracted by the cries of distress that had been heard, and carried them to the place of their destination.

Looking back and reflecting on the scene, he finds an impression on his mind which has led him to desire that reference should be made to the occurrence in the magazine;—an impression, not new indeed, but increased in vividness and power, of the extreme unsuitableness of such circumstances for any spiritual exercise that may be thought important in relation to eternal interests. The excitement is too great, the attention is demanded in too many ways, the necessity for action is too urgent, to permit serious, deliberate attention to spiritual affairs at such a crisis, in any form that could be advantageous to one who had been living previously at a distance from God. The instinctive turning of the filial spirit to the habitual object of its love and confidence is in such circumstances natural; not requiring any effort, but quite spontaneous; but to begin at such a time to seek divine friendship, or to begin to commit the soul to God through the Mediator, however familiar the mind may have been with the theory of evangelical truth, would be found an exercise against which every thing around would militate. Habitual intercourse with God is necessary to enable the mind to derive composure in perilous circumstances from its religious convictions; and, whatever petition the reader may be anxious to present to the throne of grace before he dies, either for himself or others, let him present it in a time of health and tranquillity at home.

DARLINGTON.

A public meeting was held in the above town on Thursday evening, the 18th of Dec., for the purpose of commencing a baptist cause, when addresses were delivered by the chairman (Mr. Horner), Rev. Messrs. Sample of Newcastle, Prichett, independent minister of the town, Carrick of North Shields, R. Hall of Stepney College, and J. Miller, association minister of the town. The meeting, considering the state of the weather, was well attended, and a spirit of interest in the extension of the Redeemer's kingdom pervaded the whole. On the following Lord's day, sermons were preached, morning and evening, by the Rev. R. Hall, B.A., of Stepney College. The Baptist Home Missionary Society having been applied to by several baptists who have long wished for the establishment of such a cause, have kindly responded to their appeal; and it is hoped that through the blessing of God on the efforts made, great good will be effected.

SHEFFIELD.

The church and congregation assembling in Townhead Street, Sheffield, have just com-

pleted a successful effort to clear their chapel from a debt of three hundred and twenty pounds, which had accumulated in consequence of repairs and other improvements. It was proposed to raise the whole sum in one year: the year is just closed, and the object is accomplished. After sermons by the Rev. J. Edwards of Nottingham, and the Rev. J. H. Muir of Sheffield, collections were made amounting to seventeen pounds. A tea-meeting was held on the Tuesday evening following, when striking and edifying addresses were delivered by the pastor, the Rev. C. Larom; the Rev. W. H. Stowell, president of Marlborough College; the Revs. J. Edwards, Jackson, Bellamy, Horsfield, and Neal. In the course of the evening it was announced that about twenty pounds were needed to complete the object desired, and the sum was immediately given by the friends who were present. Thus the chapel, recently painted throughout, and in complete repair, warmed with hot air, lighted with gas, and connected with large school-rooms, is without encumbrance. The present effort, reaching the sum of seventeen hundred pounds, which has been paid by the friends of the place during the residence of their present pastor amongst them, and this additional to the expense of the regular support of divine worship, Sunday-schools, and other religious efforts, and contributions to foreign objects, being altogether one of many pleasing proofs of the vitality and efficiency of the voluntary principle in the support of our holy religion.

WYTHALL HEATH, KING'S NORTON,
WORCESTERSHIRE.

November 24th, 1845, the church, and young persons of the congregation, presented their pastor, Mr. Walter Gough, with a purse, containing a handsome sum of gold, as a testimony of their united approval of his ministrations, disinterested zeal, and affectionate demeanour. This was responded to by Mr. Gough, in a short but effective address. "Behold how good and how pleasant it is for brethren to dwell together in unity."

RESIGNATIONS.

Mr. Liddell has resigned the pastoral charge of the church at Rawden, having accepted an invitation to enter upon a sphere of labour under the direction of the church at Pembroke Street, Liverpool.

The Rev. J. Voller, having resigned the pastoral charge of the baptist church, Great George Street, Salford, Manchester, a number of friends connected with the church and congregation desirous of evincing their esteem for his character and services, met on Thursday October 30, in a social party, and pre-

sented him with a handsome copy of the works of President Edwards. The presentation was made by the Rev. Dr. Massie in a kind and fraternal spirit, and appropriately acknowledged by Mr. Voller.

COLLECTANEA.

EUROPEAN STATISTICS.

The Congregational Calendar, just published, contains a carefully formed epitome of the religious statistics of many countries on the continent, a portion of which we take the liberty to extract.

At a moment when the revival of the spirit of the reformation is agitating all France, Germany, and Switzerland,—when, in fact, all Europe and America are interested in the new protests against the superstitions and usurpations of Rome,—it cannot fail to interest intelligent and observant readers to have before them a large collection of statistical and other facts illustrating the proportions in which the several denominations are found in the mixed communities of the more free countries of Europe. The following particulars have been gleaned from official and other authentic sources, and though they do not supply a complete ecclesiastical analysis of church matters in Europe, yet they present, as a whole, more information on the subject, it is believed, than has been before brought together in so small a space.

SWEDEN.

This kingdom has a population of 3,025,439 persons. The people are chiefly Lutherans; but the fundamental law guarantees a free exercise of all religious worship not disturbing the public tranquillity or occasioning scandal; but no catholic can hold any civil appointment. A motion was made, August 1829, in the Chamber of Nobles, that the queen be requested to embrace the Lutheran religion, but it was rejected with acclamation. Catholicism, though tolerated, receives no public sanction or support from the state, the vicar apostolic deriving his support, &c., from private sources.

NORWAY

Is united with Sweden, and has a population of 1,051,318. The religion is also Lutheran, but retaining much of the decorations, &c., of the old system. There are 336 parishes, and in 1835 there were 498 ecclesiastical persons. The church has no temporal power, no political existence as part of the state, no interests jarring with those of other members of the community. Severe statutes against conventicles have been repealed.

WURTEMBERG.

This kingdom has a population of 1,713,518 persons. The dominant religion, prior to 1806, was the Lutheran, and toleration was not granted to any sect, save the Waldenses and that of a scanty measure.

Since 1806, the three communions, catholic, Lutheran, and reformed, have enjoyed the free exercise of their religious rights, and are equally eligible to civic offices.

The Lutheran and reformed, now united, are distinguished by the name of Evangelical Church. In 1833 their numbers were,—

Evangelical church	1,087,413
Roman catholic.....	489,025
Jews	10,766

BADEN

Is a grand duchy of Germany, under Leopold, the present grand-duke. It has a population of 1,201,300 persons, occupying an area of 5803 square English miles. The protestant population exceeds that of the Roman catholic, but in what degree is not known.

DENMARK.

This kingdom is divided into five parts, which includes an area of 1021 square German miles, and a population of 2,131,988 persons.

The established religion is the Lutheran, with about 1602 clergy, and nine bishops. Roman catholics are few in number, and are under severe restrictions, so that, even in cases of mixed marriages, the parents are obliged to educate their children in the Lutheran faith; but they do not suffer alone: the holding of conventicles is forbidden under a penalty, and when the baptists recently asked for religious liberty, the government consulted the Lutheran clergy, who dissuaded it from complying with the petition.

HANOVER.

This kingdom is divided into seven districts, with a population of 1,755,592 persons. These are thus classified in the returns of marriages:—

Roman catholics	219,682
Reformed	88,053
Jews	11,127
Mennonites.....	487
Moravians	11

HOLLAND.

The kingdom of the Netherlands comprises ten provinces and the duchy of Limburg, which had a total population, in 1840, of 2,865,749 persons, who are thus divided as to their religious convictions:

Protestants	1,704,275
Roman catholics	1,100,616
Jews.....	52,245
No professed religion	3,314

Prior to 1795 the predominant church was, in every point of view, that of the reformed ;

but in that year it was separated from the state, and though its members were allowed to keep the parochial churches, yet, in a few places in North Brabant, where popery abounds (328,741 catholics, and only 47,535 protestants), these edifices were surrendered to the Roman catholics. On the restoration of William I., in 1813, in was decreed that all religious persuasions should enjoy equal protection and favour. The reformed church of Holland maintains the principle of perfect parity amongst its ministers, who manage their ecclesiastical affairs by a general synod, consisting of representatives from the provincial ecclesiastical courts. The minister of state, charged with the general direction of the affairs of the reformed church, is present, with his secretary and adviser, at the various sittings of the synod, and is ready to give his opinion, and to direct in difficult cases.

The virtual apostasy of the established church from the doctrines of the reformation, led, in 1834, to a secession, which, spreading amongst the people, the clergy invoked the minister of justice to check the schism, and severe persecutions have been endured by the Dutch dissenters, who seem likely to revive evangelical religion in that once favoured land.

The Roman catholic clergy are paid by the government; but many of them, in order, as they say, to maintain their independence, refuse to accept any stipend, and are supported by contributions from their respective congregations or communities, and by the emoluments belonging to the sacerdotal office; the funds granted by the budget, that remain in consequence unappropriated, are always employed for the building of churches. A minister of state is also appointed for the department of the Roman catholic religion, and is the medium of communication between the government and the clergy; but the interference of the government is, for the most part, limited to supplying the funds granted by the budget for the clergy or the churches. It possesses no real or systematic influence with respect to clerical appointments or promotions.

THE HANSE TOWNS

Now only comprise the free cities of Lubeck, Bremen, and Hamburg, of all the maritime cities of Germany which once constituted the formidable *alliance* supposed to be expressed by the obsolete Dutch word *hanse*. The Lutheran is the established religion within the district of the Hanse Towns; but catholics have an equal enjoyment of all civil and political rights.

BELGIUM

Has a population of 4,000,000. There is probably no country in which the Romish faith has a stronger hold on the minds of the people. The clergy have the charge of the

national education, and the university of *Louvain* has a mediæval appearance, whilst that at *Malines* is exclusively Roman catholic, and is devoted to the Virgin Mary, whose monogram, with a crown and glory, is engraved upon its seal.

At the revolution of 1830, and on the accession of Leopold I., who is a protestant, all connexion between the church and the state was dissolved, and the government now meddles in no way whatever with spiritual affairs. The intercourse between the pope and the Belgian clergy is not restricted, and though the church is free and independent, the relations between it and the government are harmonious and satisfactory.

The protestant church in Belgium may, properly speaking, be called a new one, for some twenty or thirty years ago there were no native protestants to be found. The number of protestants is not known, but it is obvious that it cannot be large.

Some other parts of this valuable document we reserve for February.

THE FRENCH AT HUAHINE.

In the *Missionary Magazine and Chronicle*—the monthly organ of the London Missionary Society—we find the following afflictive intelligence:—

The public have been already informed, through other channels, of the attempts of the oppressors of Tahiti to extend the mockery of French protection to the Leeward Islands. According to our latest direct intelligence, this dishonourable project has for the present been defeated, by the vigorous determination of the people to maintain their independence; and it might be hoped that no further efforts would be made by a powerful enemy to usurp the rights and destroy the liberties of these feeble but patriotic communities. Our uniform experience of French conduct in Polynesia affords, however, no substantial grounds for such an expectation, but leads us rather to entertain the most painful apprehensions of repeated and successful aggressions on these and other islands, unless prevented by the energetic and decided interference of the governments of France and England. The following details of the hostile visit of the French to Huahine, at the beginning of the present year, with a view to the establishment of the protectorate in that island, and of the failure of this unrighteous undertaking, are related by the Rev. Charles Barff, our faithful missionary on that island.

January 25, 1845.—A day big with fearful consequences to the island. Captain Maison, of the French steamer *Phaeton*, hoisted the protectorate flag. It may be numbered among the strange occurrences of the 19th century, that, unsolicited, and even

protested against, the protectorate of Philippe is forced upon the Huahineans. The circumstances are these:—About eight o'clock this morning, the captain of the French steamer landed at the Queen's Pier, having Haperoa, a native chief, with him in the boat. At the command of the captain, the men from the steamer proceeded to erect a flag-staff, when Vahoe, one of the seven judges, delivered the remonstrance of the queen and governors, and protested against the flag being hoisted; but the captain replied, that he must hoist the flag: he was commanded to do so by governor Bruat, and he ordered the men to hoist it accordingly, when the flag was instantly saluted by twenty-one guns from the steamer.

Nearly all the men were away from the settlement at the time, cultivating their lands. About noon, some of the governors of districts arrived with their people, and proposed, under the impulse of the moment, pulling down the flag; but, on second consideration, they sent for captain Maison to come on shore to a public meeting, when they repeated their protest against the flag being hoisted, and urged the captain to take it down, and take it away with him; but the captain made the same reply as before, namely, that he hoisted it at the command of governor Bruat, and could not pull it down again—they might do so if they thought proper, but he would have them first consider well. The flag was still flying; and, in the evening, when it was let down, twenty-one more guns were fired, either to honour the taking down of the flag, or to salute Haperoa and Teraimano, as the heads of the protectorate on Huahine, under king Philippe!

The chiefs of the island happened to be all absent at Raiatea, except these two, the rest having gone down to sympathize with Pomare and her family in their difficulties. Haperoa and Teraimano are first cousins: they have been two of the most troublesome persons in the island, continually opposing the due execution of the laws, and bidding defiance to all laws themselves—they are scarcely ever sober, and it is well known that they have no real attachment to the French—the hope of obtaining money, as the means of procuring what they so much like, is their only inducement.

January 26.—Lord's day.—Fifty armed men landed from the steamer to remove the flag-staff from the Queen's Pier to Haperoa's house, where the flag now flies. Spent the sabbath at Mahabu, and preached twice to good and attentive congregations. I found the natives all round the island much depressed in spirits at the new and formidable power forcing itself on them, though under the specious name of protection: they fear it portends destruction to themselves and children. Haperoa, very drunk all the day, perhaps in honour of his new dignity.

February 2.—The French steamer Phaeton came in this morning, on her return from the leeward. We learned that the protectorate-flag had been hoisted both on Raiatea and Borabora, but that it was pulled down by the natives immediately after, and sent by the chiefs to governor Bruat. The steamer left almost immediately for Tahiti, threatening to return soon with one or two more ships of war to blockade the Leeward Islands, and cut off the communication with Pomare and her family on Raiatea.

February 5.—Mauri, the queen's messenger, arrived from Raiatea, and called a public meeting. He stated at the meeting that he was sent by Teriitaria, the queen of Huahine, to urge them to pull down the flag which they had allowed the French to hoist. The governor and people expressed their readiness to comply with this command, but Haperoa, and certain interested Frenchmen, opposed it, and threatened the people, if they should pull it down, with the indignation of France. Haperoa, at the close of the meeting, sent the following impudent message to the queen:—"If she wished the flag pulled down, she must come herself and do it."

February 12.—Early this morning, Teriitaria arrived from Raiatea to pull down the flag herself. About four in the afternoon she assembled the people, and asked them publicly whether they were for the French or for her? when all answered, they were for her, and wanted no French. She immediately led them in a body to Haperoa's house; at her command the people chopped down the flag-staff; after repeated demands the flag was delivered to her by Haperoa; and she has since sent it back to governor Bruat. The queen talked very severely to Haperoa in daring to seize what did not belong to him, and sell it to the French for a few dollars.

February 13.—The rebels were brought to trial, and easily convicted: they were found guilty of rebellion, in seizing the sovereignty of the island, selling it to the French, in the form of a protectorate, for a few dollars, entirely supplanting the lawful queen Teriitaria, and putting themselves in her place under Philippe of France. Teraimano and Haperoa acknowledged at the trial that they had received thirty dollars each, and were promised a certain sum monthly if they continued the protectorate. They were condemned to banishment from the island, with two accomplices, during the queen's pleasure.

February 15.—The prisoners left for Raiatea. The day was tempestuous, but it abated towards evening, and the queen was anxious for their departure, lest the French steamer should arrive and rescue them, and support them in their rebellion. Their families were all permitted to retain their lands, houses, &c., and remain at home. What has Christianity done for them? Instant death would have been the punishment in the days of

heathenism, both to themselves and families.

March 2.—A French ship of war called off to-day, and the natives were alarmed lest they had come to hoist the *protectorate flag by force*. The religious part of the natives attended the worship of God with devout attention; but numbers kept away ready to flee in case an attack was made. The captain came into the harbour with two large boats, and presented a letter from governor Bruat to Haperoa and the governors under him; but, he having been transported for rebellion, the letter was returned unopened, and the ship of war left without attempting to hoist the flag again.

ROMISH PRAYER FOR ENGLAND.

The bishop of Nantes has published a mandament, at the suggestion of Dr. Wiseman, by which the Rev. Prelate prescribes a nine days' prayer (*neuvaine*), and recommends, throughout his diocese, prayers for the conversion of England.—*Patriot*.

FRANCE.

At the opening meeting of the Geneva School of Evangelical Theology, October the 8th, M. de Watterville, president of the Evangelical Society, spoke as follows:—"Called, as I am, to occupy myself systematically with evangelization in France, I feel a desire to address you in a few words—you who, for the most part, are preparing for that work. Every thing proclaims that it is about to become more and more extensive every day. Not only are prejudices beginning to disappear, and men's minds becoming more favourable to the preaching of the gospel, but certain sure signs attest that the Lord himself is carrying on the work, that his Spirit is soliciting men's souls, and that vague longings after religious truth are, in a great number of cases, passing into a real hungering and thirsting after righteousness. It is but a few days since that a labourer, a sober and practical Christian, and too old in the work to be exposed to the illusions of a first enthusiasm, wrote to us:—'To hear what is said by persons who travel—the public mind is undergoing a general change. During the last two years, prejudices against the gospel have been visibly declining.' This testimony comes to us from the Saône and Loire, the district in which our society numbers its oldest and best established stations. On the other hand, two members of our evangelization department have returned quite lately from Saintonge and Poitou, which they went over most minutely, and they point out to us in these countries, where the hawking of bibles by the *colporteurs* is only making its first campaigns, such extensive wants, that in order to occupy the most important points, there are needed *five ministers of the*

gospel, without reckoning a considerable number of evangelists of the second rank. We know, dear friends, that whole departments are forsaking popery, and expressing wishes for the preaching of the *gospel*. What wants, and what signs of the times! But how sad, also, to think, and to say, that for so large a harvest the labourers are so few."

GERMANY.

"What struck me most in the countries I have been traversing," said Dr. Merle D'Aubigné, on his return to Geneva,—"what, to my eye, every where marks the present epoch, is the tendency whereby the church proceeds to constitute itself, to form that body fitly joined together and compacted, unto the edifying of itself in love. The church is awakening—she is coming forth from her swaddling-clothes—she is acquiring self-consciousness—she comprehends what she ought to be—she is tending to the state of a perfect man. The church must have freedom and self-government; she desires to be governed by herself, and no longer by cabinet orders and acts of parliament. This is what I have particularly remarked in Germany. The church of that country, which lay fast asleep in the most complete governmentalism, is now rising from that sleep, and is, in all quarters, reclaiming the rights of the Christian people. It is not only the laity, but the divines, the learned professors of the universities, who, coming forth from the ancient dust of their closets, begin to occupy themselves with the present interests of Christianity; it is not only the people, but kings also; nor is it confined to countries where there have always been reformed churches, but old Lutheranism itself, at the close of three centuries, now repudiates its consistorial bureaucracy. Elders are called for, and synods; in short, an entire Presbyterian constitution, which is to exercise its functions with independence; and the (Roman) catholic king of Lutheran Saxony we see making a proposition to this effect to the states-general of his kingdom."

FREE CHURCH DISSENTISM.

Our brethren of the Free Church of Scotland are progressing in the right direction. An article in the last number of the North British Review, entitled, "Church and State—Ireland," concludes thus:—"We cannot but think that, in this crisis, a breathing-time is allowed, if men would learn wisdom, ere the inevitable crash comes. Why should it alarm us, or seem formidable and revolutionary, to avow that the time has come when it is a fair question whether the least of two evils may not be the giving up of existing endowments? We must not enter into the question farther at present; but we cannot close without expressing our conviction, that

if it were grappled with in this time of peace, by statesmen and churchmen, seeking only a wise practical adjustment, it might be found to have much less of real connexion with the support of good government and sound religion, than many looking at it from a distance might suppose. That the nation and its rulers are bound to honour Christ, and maintain his cause, is a doctrine which even those of its advocates who had quitted an establishment for conscience' sake, may maintain with as much tenacity and strength of conviction as ever; but they may hold, at the same time, that the nation and its rulers would, on the whole, best discharge this duty in present circumstances by having no established churches, in the common sense of that phrase, at all. And as to the views of statesmen and politicians, it might be not unwise for them to consider whether it may not be safer and better to have all the churches of Christ unestablished alike, rather than to have the present plans of endowment made the instrument of corrupting the more pliant among them, and irritating justly the more conscientious and sincere."

CHINESE COLLECTION, HYDE PARK CORNER.

In the Evangelical Magazine for December, we find the following reference to an exhibition in which there is much to aid the mind in realizing the peculiarities of the strange country from which the materials have been brought, and to interest the feelings in its perishing inhabitants:—

The arrival of the two intelligent Chinese, A-Shing and A-You, at this beautifully arranged exhibition, has greatly added to its interest, and drawn multitudes from all parts of the town and country to inspect it. It is but justice to the proprietors to say, that they have acted with great liberality, in offering to the children in the Sunday and day schools of the metropolis an admission, *per hundred*, at a very trifling charge. We can say, for the children of our own schools, that they were deeply interested by a visit to this unique and instructive exhibition. As it will soon be closed, no time should be lost by the committees of our Sunday and day schools in providing for this appropriate recreation for the children committed to their care.

THE ANTI-SLAVERY REPORTER.

This work has hitherto appeared every fortnight, but it is now announced that from the beginning of the year 1846 it will be issued on the first of every month. The price is to be reduced from eight shillings and eightpence, to five shillings per annum. The committee hope by this means greatly to increase its home circulation, and to be enabled thereby to cover the expense connected with a large gratuitous foreign circulation; they therefore urge on their friends every where throughout the country the necessity

and importance of obtaining additional subscribers for the ensuing year. "The Reporter," they add, "will contain every species of information, of material importance, on slavery and the slave-trade, and the progress of the anti-slavery cause throughout the world. It need scarcely be asserted, that that cause stands intimately associated with the progress of knowledge, civilization, and religion amongst men, and deserves the enlightened and warm-hearted support of every friend of humanity."

THE NONCONFORMIST.

A new series of this able weekly paper is announced, and some improvement promised which will render it more acceptable and effective. It is to be somewhat enlarged, without alteration of size; a greater variety of literary talent is to be secured; and an effort will be made to combine "ornament and grace" with solidity and strength. "It

will contend as earnestly as ever for justice as the basis of our political institutions, unrestricted liberty as the soul of commerce, and entire independence of magisterial support and control as essential to the purity and extension of the Christian church. The spirit in which these great objects will be pursued, will be the same as before—a high appreciation of the ends at which it aims, and an earnest desire to compass them by peaceful and legitimate means. The pervading tone, however, of the paper, it is proposed to modify. The Nonconformist has established its character both for integrity and for power—and the circumstances under which this has been accomplished, imposed upon it the necessity of taking an antagonistic attitude. It has had to do battle for its present position of strength—but that position having been made good, it can henceforth wield gentleness with effect. Recognized as having a right to speak, and a claim to be listened to, it will speak in the accents of faithful friendship."

CORRESPONDENCE.

REV. C. STOVEL'S LECTURES.

To the Editor of the Baptist Magazine.

DEAR SIR,—Accept my thanks for the notice you have taken in your last number, page 666, of the lectures in answer to Dr. Halley. I have thought it right to comply with the request of many friends in printing them as speedily as possible. The work will be uniform in type, &c., with that to which it contains a reply, and nearly the same size. The price will not exceed seven shillings and six-pence to subscribers. As the list will be made up in the early part of next year (1846), it will oblige if any persons who wish to promote the object will forward to me their names and addresses, with the number of copies they will be pleased to take, at their earliest possible convenience. Allow me further to express my obligation to the eight hundred friends who have already given their patronage to the work.

With affectionate esteem,

Yours truly,

C. STOVEL.

5, Stebon Terrace, Philpot St. East,
London, Dec. 15, 1845.

MEMOIR OF THE REV. CHRISTMAS EVANS.

To the Editor of the Baptist Magazine.

SIR,—Being a subscriber to the Rev. D. R. Stephen's *Life of the Rev. Christmas Evans of Wales*, I have for some time been anxiously expecting its publication, and this morning waited upon the publisher to ascertain when it would be ready for circulation, but was extremely sorry to learn that he was prevented from putting it to press for want of the requisite number of subscribers to defray the expenses of printing. It appears by the prospectus that two hundred

and fifty subscribers are required before the work can go to press, out of which number I understand only 150 has been as yet obtained. Pray, sir, be so kind as to call the attention of the renders of your excellent magazine to this subject. I have heard a good deal about the labours of Christmas Evans, and am therefore impatient to read his life. Surely baptist Christians will not so disregard the memory of one of their most able, zealous, and indefatigable ministers, as to let it dwindle into oblivion! Do, sir, rescue it from such a fate.

With many apologies,

I remain, Sir, yours truly,

Z. W. DAVIS.

Goswell Road, Nov. 21, 1845.

EDITORIAL POSTSCRIPT.

This has been an eventful month, and the greater part of the intelligence that has reached us during its course has been of a depressing character. Our pages commence with a biographical account of the beloved Yates, and before it appears, we have to add that the church on earth has sustained another heavy loss, by the removal of the noble-minded Knibb. Mrs. Evans and Mrs. Pearson also, who were highly esteemed by their relatives and their coadjutors in the foreign field of labour, have been suddenly called away. Our readers will therefore be prepared to enter into the feelings of the committee of the Baptist Missionary Society, who have resolved that under these recent and repeated bereavements, it is desirable that a special service should be held, for the purpose of expressing and exciting devotional sentiments appropriate to the mournful events. It is intended, accordingly, to hold a public service on

Wednesday evening, January 7th, at half-past six o'clock, at Finsbury Chapel; and Mr. Hinton, of Devonshire Square, has been requested to deliver a sermon on the occasion.

Since the publication of our last number, the present year's report of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers has appeared. We are happy to find that there is now one baptist on the committee our friend Mr. Pritchard, who has become a life member, having, as executor of the late Dr. Newman, paid to the society a very handsome legacy which that justly respected minister had bequeathed to it. Mr. Pritchard will attend the meetings of the committee regularly, we doubt not; and this fact, together with the strong opinion in favour of the institution implied in Dr. Newman's bequest of £800 to its funds, will do more, we trust, than anything we can write to induce our friends to give it their active support. It is desirable also that other baptists in the metropolis or its neighbourhood should qualify themselves for a seat at the society's council-table. The funded property yields an income of more than £400 per annum; and nine baptist ministers, who have been laid aside by the infirmities of age, are in receipt of its bounty.

A letter has just now been received, informing us that the Rev. R. S. Morris, of Burton-on-Trent, has acceded to a request of the church in York Street, Manchester, and will commence pastoral labours among them on the first Lord's day in January.

We regret to learn that the expectations which Dr. Belcher entertained when he accepted the invitation of the baptist church at Halifax, Nova Scotia, have not been realized. If our information is correct, the facts which have principally conduced to the results that have taken place are these: That the chapel is not under the control of the church but of trustees; that the leading trustees, being officers under the government, have strong political preferences of a character directly the reverse of those which prevail among English dissenters; that government grants are received for the support of the collegiate institution in which these gentlemen take a lively interest; that the pastor, not being permitted by the usage of the church to attend church-meetings, addressed a printed letter on these and kindred subjects to the church and congregation; and that this letter was voted by a small number of members of the church to be a resignation. Dr. Belcher and his friends are no longer worshipping in Granville-street, but in a school-room, and are making arrangements for the erection of another chapel. It would be premature to pronounce judgment when we are not in possession of any statement from one of the parties; but we greatly regret what has occurred, and the documents with which we have been furnished, lead us to fear that the

station at Granville-street is not one that any respectable English minister could comfortably occupy.

Several correspondents have at different times suggested that it is desirable to say on the wrapper, respecting any article that is not to be inserted, that it is inadmissible. A few words will perhaps show that the advantages of this course would not compensate for the inconveniences that would accrue from it. The communications we receive are of three classes. Some are so good that the propriety of their insertion, at some time or other, is unquestionable. Some are so inferior in style, or unsuitable in general character, that the necessity for their rejection is equally plain. But there is an intermediate class—a large one, and comprehending various grades—not so interesting as to demand a place, not so devoid of interest as to be utterly unworthy. With regard to these pieces, much necessarily depends on variable circumstances. Suppose an article of intelligence arrives: this is almost always acceptable; but it is impossible to calculate beforehand, how much twenty articles of intelligence, in different sorts of manuscript, will make in type. When the sheet is made up, the compositor may say, "Sir, I want half a page more;" but it is more common for him to say, "Sir, I have three-quarters of a page too much." If there is too much, something must be left out, and something that was thought good enough to go in. It stands over; but next month it has lost a part of its value, in losing its freshness. Something may have taken place, too, that renders it unsuitable; or something else may have arrived that supersedes it. Suppose, on the other hand, that a second-rate article arrives on a subject that is not more important at one time than another; its fate must depend greatly on what happens to be in hand having more pressing claims, whether those claims arise from intrinsic or extrinsic qualities. If there is, as at some times, a redundant supply of pieces belonging to class A, it would not be right while that continues to insert one belonging to class B. If, on the contrary, a deficiency should arise, in a time of scarcity it may be available, and it would have been unwise for an editor to have passed on it a sentence of condemnation. Again: a piece of two pages might be inserted when a piece of three pages could not. A piece of the precise length that is wanted to fill up the sheet, has in that circumstance a recommendation which some time or other may give it a preference over articles of greater excellence. On one occasion, a piece stood in type two years, and yet was eventually inserted. Our friends who have requested announcements of this kind will therefore perceive that by the adoption of the plan suggested, the probability of insertion would be very materially diminished, and the difficulties of the editor greatly augmented.

THE MISSIONARY HERALD.



MORLAIX, BRITTANY, FRANCE.

MORLAIX, BRITTANY.

The town of Morlaix, containing about ten thousand inhabitants, and being the centre of a district in which the Breton language is spoken by five hundred thousand, has been naturally chosen as the residence of our friends, Mr. Jenkins and Mr. Jones, and the immediate seat of their operations. A chapel is now nearly finished, which has been erected for their use, partly by a grant made from the Jubilee fund two years ago, and partly by contributions collected by Mr. Jenkins in France, in Wales, and in the western part of England. The sum still deficient is, we believe, under fifty pounds. May a rich blessing attend the labours of our brethren in the midst of a benighted population, for which no exertions have been made by protestants till recently! Morlaix is beautifully situated near that part of the French coast which is opposite to Plymouth, in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. An account of a visit paid to it in 1843, may be found in the *Missionary Herald* for January, 1844.

CALCUTTA.

Our friends in Calcutta have suffered another painful bereavement, the particulars of which are contained in a letter from Mr. Wenger, dated October 6th, 1845.

Your Herald for August, containing notices of the death of Mr. Mack and Dr. Yates, the two greatest men of our denomination engaged in direct evangelical labours in this country, has just come to hand. Alas! a few hours before it arrived, the grave had closed over the mortal remains of Mrs. Evans, the most lovely ornament, perhaps, of our missionary band in Calcutta, whose loss will be deeply felt, not only by us here, but by a large number of friends in England. She was ripe for heaven, and on her account we have no reason to grieve; but it is saddening to those on the spot to see the most gifted and the most lovely among their number removed from their midst in such rapid succession. On the 4th of October, 1839, just six years ago, a few days after my arrival, I was present at a meeting of ten baptist missionaries, viz. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Phillips, Morgan, and myself; and Mrs. W. Pearce (now Mrs. Yates), Mrs. G. Pearce, Mrs. Penney, Mrs. Thomas (not the present one), Mrs. Ellis, Mrs. Bayne, Mrs. Parsons, Mrs. Tucker, Mrs. Phillips, and Mrs. Morgan were then at Calcutta. Since then there have died, Mr. Yates, Mr. W. Pearce, Mrs. Thomas, Mr. and Mrs. Ellis, Mrs. Bayne, Mr. and Mrs. Parsons; and out of the twenty persons I have enumerated, only eight are in India now. I fear it is this mortality which keeps many

good men and women from offering themselves to be baptized for the dead, by coming to this country.

Mrs. Evans had been ailing for some time, and rather more than a month ago suffered much from diarrhoea, and from unaccountable excruciating pains in the region of the stomach. She, however, was relieved of the former complaint, and the latter symptoms also became more moderate. But on Tuesday evening, the 23rd ult., she was taken ill with fever, and gradually a tumour was formed on the pit of her stomach, which, notwithstanding the efforts of her medical attendants, increased to an astonishing size, until it became as large as two moderate fists. She died, suddenly and without a struggle, and also without being able to speak, about a quarter past eleven at night, on Friday last, the 3rd inst. Her remains were consigned to the tomb at half-past five on Saturday evening. Her medical attendants, on examining her, found three abscesses on the liver, one of which bursting appears to have been the immediate cause of her death, and several more on the inside of her stomach, besides the one that had been developed to such an enormous size. Her lungs, also, were found to be attached to the surrounding membrane, so that had she survived, her whole future life would have been an almost uninterrupted series of unspeakable suffering. Now she is free from

pain! The last words of a religious nature which she uttered (on Friday morning) were, "Faint, faint, yet pursuing." Now she has reached the goal, and obtained the crown of life at her Redeemer's hand.

At brother Evans's request I have written more fully to Mr. Birrell on the subject of Mrs. Evans's illness. I saw him on Saturday morning. I need not say that the stroke has laid him very low; but I trust he will find his strength equal to his day, and that he will be consoled from above. When he saw the grave close over the dearest treasure he had possessed in this world, he seemed ready to sink into the earth. He was led away by brethren Pearce and Morgan, and went over to Hourah for a few days. I had seen him on Friday evening, when there was still some hope: on seeing him next morning, when all was over, he appeared to have become older by ten years. I hope he will be remembered in the prayers of all his friends.

As in consequence of the death of brethren Ellis and Pearce I was left sole trustee of the Benevolent Institution, I have placed the deeds in the hands of a conveyancer for

renewal. Brother Denham and Mr. Marshman have consented to become trustees with me. The original trust-deed limits the number to three, "neither more nor less," or else I should have inserted more names, to prevent the frequent renewal of the documents. The present is the third within six years.

Respecting the future prospects of the Institution, all is now doubly uncertain. I am not sure that even the letter you sent to brother Evans some time back, would have induced him and Mrs. Evans to accede to your wish that he should stay, although I saw that it produced a deep effect. But now it is impossible for me to tell what he may determine upon doing. His health during this rainy season has been very feeble, and although somewhat better now, he is covered with sores (boils) from head to foot. My feeling is that he will follow Mrs. Evans in a short time, but the Lord knows. The loss of Mrs. Evans to the Institution is incalculable, and should he also leave, it will be difficult indeed to find another superintendent to equal him in fitness for the work, and in energetic devotedness to it.

Mr. Thomas, writing on the following day, makes this afflictive event the occasion of a moving appeal for aid.

With the many and eminent excellencies of Mrs. Evans's character you are no doubt familiar; her removal we feel to be a great, a severe loss; but oh, how pleasing to reflect that the grace which in its influence made her so useful and lovely as a member of our circle, prepared her for the society of that happy world to which she has gone. We could ill afford to spare her, but her gracious Saviour called her away; and though we would fain have retained her, and could even now almost wish her back again, we rejoice that her sufferings are over, her sorrows all ended, and her happy spirit is now before the throne. Of her broken-hearted husband I hardly know what to say; he has long suffered from a painful internal disorder, as also from boils. He is at the present time a severe sufferer from both these complaints, in addition to the anguish of bereavement. I begin to fear we shall soon lose him: a return to England will, I apprehend, be necessary, and that soon. Oh, my brother, these are strokes upon strokes; pray for us, that our faith fail not. Send us help, and in the mean time pray that our numbers may not be further thinned, and that strength equal to the emergencies of our position may be imparted. I have been in the field almost twenty years, and oh! what scenes have I witnessed. I and G. Pearce came out together, and joined the junior brethren, the honoured Yates, Pearce, and Penney. Now where are they, and their much loved partners? The first Mrs. Penney has long since slept in the tomb;

there too I saw the cheerful Penney, and subsequently the lovely Pearce laid. Over the first Mrs. Yates the waves of the ocean roll, and buried deep in the waters of the Red Sea lie the mortal remains of the beloved Yates. One alone of the six endeared friends who hailed our arrival remains, and she is clothed in the weeds of second widowhood. While of those who have since joined our band, not a few have passed off the stage. Anderson soon disappeared; Ellis and his esteemed helpmate, after long continued and hard labour, retired, and have since entered into rest. G. Parsons died in the country; Gibson was called away within a few months of his arrival; while Bayne and Tucker returned to their native land. As to myself, I have buried two wives, who were of the excellent of the earth, and four children—so that both in my domestic relations, and in my connexions as a missionary, I have had repeatedly to drink of the cup of affliction. Still, had I my time to go over again, with the certain prospect of all that has been afflictive in the scenes through which I have passed, I would take the same course, and pray for grace to improve it more to God's glory than I have done. I love the work, and esteem it a privilege to have been associated with the honoured dead and with the valued living. I do, however, feel anxious about the future, and long to see good men and true sent out to take their share in the work, and prepare to carry it on when those now in the field are removed.

What are the young men at Bristol, Horton, and Stepney doing? Are there none to emulate the conduct of Yates, and Mack, and Leslie, and others whose names are honoured in the churches! Are they afraid of sickness and of death? Cannot God take care of their health and life in India as well as in England? Should not the fact that not a few of our missionaries have lived and laboured in India from twenty to thirty years have some influence? Is that period so inconsiderable

when compared with the usual length of the lives of ministers in England, as to be regarded a sufficient ground for deciding against entering on the missionary enterprise? Oh, ye young men of ardent piety and holy zeal, hear the loud call from India, "Come over and help us." Ours is a great work, the work of God. We need your help, we urgently request it. Come, we will give you a hearty welcome.

In a subsequent letter, October 18, Mr. Thomas adds:—

You will be pleased to hear that some additions have lately been made to some of the churches. Brother Page lately baptized at his station to the south. Brother Pearce baptized four converts a week ago. Brother Thompson, at Delhi, baptized an equal number on the 5th instant. Brother Williams, at Agra, has recently baptized four or five, and brother Williamson, at Birbhun, has also had one or two added to the church under his

charge. From present appearances there is reason to hope some further accessions to our churches will soon take place. Oh that the days of Pentecost could once be experienced on this land of heathenish darkness and superstition.

We are all, with the exception of brother Evans, in the enjoyment of a tolerable measure of health.

HAURAH.

In a letter dated October 15, 1845, Mr. Morgan says:—

Through the tender mercy of God we have been safely brought through the hot and rainy seasons, so prostrating in their influence. A review of the events of 1845 furnishes much cause for gratitude to God, and for renewed diligence in the work.

I have been permitted to labour in the enjoyment of good health, a blessing denied to many in India. A sphere of labour adapted to the constitution of the mind is of no small importance. There are the three native schools, which have gone on harmoniously and regularly this year. In the jubilee school we have had much to cheer us. English preaching is refreshing, and when standing in the bazar or on the road preaching and distributing the word, I feel that I am then doing the honoured work of a missionary. When standing at the sick and dying bed of my exiled countrymen, I am enabled to make some returns to those dear friends who contribute towards our support at home. Some that were afar off are now not far from the kingdom of heaven, and others have given themselves to the Lord and to his people. I remember the time that the presence of a young person in the prayer-meeting would be a novelty: now they form the majority.

Money is necessary to carry on our schools, and of this we have enough and to spare, and that on the spot. We have had great peace within and without, and the wolf has not been permitted to rush on the fold.

At the commencement of the year we

changed our house, and the Jesuits took it. I had my fears, but they have not been able to do any thing except opening some letters sent to me, and writing on them "opened by mistake." This morning I was informed that they are about sounding a retreat. One of our native members informed me that some of them told her that they can forgive sin for a whole year to come; but she was not satisfied they could foreknow her sins. We have our trials and difficulties; we expect them, and so must all who try to do good.

We have lost our dear and valued sister, Mrs. Evans, and deeply do we feel her loss. Like her Lord and Master, she was eminently meek and humble. For nearly five years she laboured hard, diligently, and successfully in the Benevolent, and was greatly loved by the children. She was given to hospitality; her house was always open to the servants of God, and she tried and did make all feel that they were with a sister. Ostentation she hated. Do your work, and leave the result to God, was her constant motto, and doing good was her greatest happiness. I bless God for sending us such a sister, and that he has honoured our society with such an agent. Her constitution was very good, but about three months ago she came over to see us. Then we saw a change in her. When Mrs. Morgan heard of her illness she went over immediately, and did not leave the house until after the funeral. Her pains were very great, but during the whole time that Mrs. Morgan was with her,

she did not utter a single hasty or murmuring word. When asked if she wanted any thing, her reply was, "No; my precious sister, you are my little angel sent to me; you must not leave me. I want nothing but sweet acquiescence in the divine will." At seven, P.M., she appeared to be better; at nine she seemed in sweet sleep, and between ten and eleven brother Evans and my dear wife stood over her, and it was evident that her hour of departure was come, and she breathed her last so gently that they were scarcely conscious of her death. Thus died our dear and lovely sister, greatly endeared to us all.

After the funeral we brought brother Evans with us to Haurah, and he remained with us about eight days. [I was to some extent acquainted with his suffering before, but since he has been with us I have fully known his weakness and complaints, and am convinced that he must leave the country, and that soon. He has but little stamina left. It is painful to see the wan countenance and the tottering gait of the once lively and active William Evans. He is a faithful and an affectionate brother, he has laboured hard, and deeply do I feel at the prospect of his departure; at the same time it would be cruel to keep him here.

MONGHIR.

Mr. Lawrence writes thus, October 10, 1845:—

A longer time than usual has elapsed since I wrote to you last, for which I am sorry; but I have been waiting in the hope of having the pleasure to inform you that we had received an increase to our little church: but I have been disappointed. Two or three solicited baptism several months ago, whom we expected to have received ere now; but they have not afforded us all the satisfaction we wish for. We think it better, therefore, to try them some time longer.

The work of conversion, to all appearance, makes exceedingly slow progress in this station and neighbourhood: all around seems like the valley of dry bones, which are indeed very dry. It is truly melancholy to witness, day after day, such multitudes of immortal beings, all in open rebellion against their Creator, hastening on to judgment, and yet utterly careless as to what becomes of them after death. To great numbers have I spoken, with all the solemnity I could, in language like the following: "You cannot live in this world always; you know you must die; you may die soon: where will you go after death?" But to this solemn appeal the far greater number have returned the same flippant and careless answer: "Oh, who can tell what will be after death? What is the use of thinking about that? we shall go wherever God sends us, and be whatever he makes us." Only a day or two ago I was trying to impress the solemnities of eternity upon a poor, thoughtless old man: for a few seconds I thought his attention was arrested by the subject, but he suddenly interrupted me by saying, "I have lost my situation, give me a recommendation that I may get another, and then you will befriend me; as to what shall be after death, who can tell? Dismiss that subject, 'tis useless to talk about it." Thus by a blind fatalism, or by false notions of the divine decrees, does the prince of darkness blind the minds and harden the hearts of millions of our fellow

creatures, and ripen them for destruction. The announcement of a Saviour and the promise of eternal life, have no charms for them, for they perceive not their danger.

To this gloomy view there are some cheering exceptions. We do sometimes meet with those who hear us gladly, and who seem interested and impressed. To such it is a pleasure to preach. And some I have heard inquiring with much apparent earnestness, what they must do to be saved; but the requisition to give up all and follow Christ has been more than they could bear; or if for a season they have been inclined to receive Christ, the threats or persuasions of their friends have at last prevailed upon them to renounce all such thoughts and intentions. Lately a new inquirer has come to reside amongst our native Christians, a hill-man from Bhaglipore; his case affords us some encouragement; we hope he is sincere. Our regular chapel services and bazar preaching have been continued without interruption, as formerly; and the attendance is quite as good if not better than it was. Brother Parsons was able to itinerate in the villages during the greater part of the month of August, as I did last year, and in some of the villages he met with an encouraging reception. He has, no doubt, furnished you with the particulars of his journey.

Our boys' schools have somewhat improved in attendance. The school established last year has succeeded very well. Several of the boys who could not read at all, are now able to read the gospels, and many of them have committed to memory upwards of sixty questions and answers from Adams's Scriptural Catechism. Our native church has recently been bereaved of another female member; thus one more has been added to the repeated admonitions which we have received this year on the importance of being ready for the last solemn change. Our junior native preacher,

Sudin, I am sorry to say, has been seriously ill with fever for some months past, which has quite laid him aside from his work; but I am thankful that our excellent native brother, Nainsukh, who went to Agra last January for the benefit of his health, is quite recovered. He has written to say that he hopes soon to return to Monghir, and intends to leave Agra this month. We shall all be glad to see him again amongst us. The native Christians have felt his absence much, but I am thankful to say that on the whole they have given us as little trouble and as much satisfaction as we could expect. The English portion of our little church has again been bereaved. One after another has been called away, and as their places have not been supplied, our strength is now smaller than I have ever known it before. Since I wrote last the church has been bereaved of its aged and valuable deacon. He was a truly upright man, and a devoted Christian. He had been long afflicted, and suffered much, but by divine grace he continued steadfast in the exercise of faith and patience to the end; and he is now, I doubt not, with the Lord Jesus in paradise. One to supply his place in the

church at Monghir we shall not soon find. Notwithstanding all the deaths and removals which have occurred, we have had good English congregations on sabbath evenings for some time past, but we expect a great falling off in a short time, as many who came to reside here only for a few months during the hot weather and rains, are about to leave the station.

My dear wife was very ill indeed last month, but I am thankful to say that she is now much better. She still, however, requires a change of air, and, if spared till the weather becomes cooler, I hope to take her on the river for a few weeks.

All our other dear friends are pretty well. Dear Mrs. Parsons was greatly distressed to hear, a few days ago, of the death of her sister, Mrs. Evans. Her death will be a serious loss to many, especially to our own mission circle in Calcutta, by whom she appears to have been exceedingly beloved. But how greatly and how widely will the removal of our revered and beloved brother Yates be felt! May it please the Lord of the harvest to send forth many more such faithful and devoted labourers to India.

BENARES.

A letter from Mr. Small, dated Chunar, October 18, 1845, contains the following information:—

I have come up here with a double object, partly business and partly change of air. My dear wife having been suffering again from her old complaint (dysentery) for several weeks past, we thought a trip on the river might prove beneficial, and as I had long been wishing to pay a second visit to Chunar, to conduct a sabbath's service, and to baptize a young man with whom I had had conversation on my previous visit; we determined on a sail in this direction. As the weather is now favourable, between the rains and the setting in of the cold weather, and Mr. Smith proposes starting for his usual annual missionary tour the beginning of next month, we could not probably be absent from our post at a better season; though it is possible, should my dear wife's health not

materially improve, we may feel it needful to get a little farther change of air occasionally, and this being a sub-station to Benares, and only fourteen miles distant by land (about twenty-four by water), it is very desirable for me or brother Smith to visit it every now and then.

There are several active, lively members here, and a church of some standing in a thriving way. The young man whom I propose baptizing to-morrow afternoon, was an invalid, but whose maladies, as is the case of a large proportion of the invalids in India, were brought on solely by intemperance, and fed by it too; so that since his becoming a teetotaler, which was the first step towards his conversion of heart in the providence of God, he has been enjoying very good health.

AGRA.

Our friends in this city are suffering from ill health. The following letter from Mr. Makepeace is dated October 19, 1845.

I am thankful to say that I am now better able to write to you than I was a short time ago. Again have I been smitten by fever.

Thus have I been twice laid prostrate in the course of less than three months. My poor wife has experienced even sorer affliction than

myself. During the last three or four months she has suffered much, but at the present time seems tolerably well. I am not as yet able to engage in village labour, owing to the weak state of my constitution. But these sicknesses we must expect in this debilitating and unwholesome climate, added to which this is our first season, and we are not as yet acclimated. Still God has been very gracious to us, and we only need his smile to rest upon us, and his love in Christ to cheer and constrain us, and then shall we be happy and devoted in our work. My sickness has been a drawback with regard to my acquisition of the language. Brother Williams has also been suffering from his chest, his old complaint having made its appearance again, though in a less formidable manner. I am happy, however, to say that the means prescribed seem to have been blessed to his restoration. He is busy to-day collecting donations on the behalf of a Christian village which he wishes to establish in the vicinity of Agra. Some of the poor brethren in the villages who have embraced Christianity, have been subject to much persecution for conscience' sake; one has actually been banished his village. Brother Williams wishes to furnish a refuge to those who are exiled, and especially to poor agriculturists who, deprived of their land, and, therefore, of the means of subsistence, must be in a very pitiable state. This will not be affording any great premium to any to embrace Christianity, inasmuch as the land belonging to the new village will be let out to the native brethren at a reasonable rent. But you will see this more clearly explained in a letter which brother Williams and myself sent to the Friend of India, and to the Calcutta Missionary Herald.

FORMATION OF A CHRISTIAN VILLAGE IN THE VICINITY OF AGRA.

For several years past missionary operations have been carried on in this city and the surrounding country, by agents of the Baptist Missionary Society. Recently, however, the attention of the mission body has been more particularly directed to the rural districts to the south-east of Agra. And though, hitherto, comparatively little fruit has appeared to recompense their toil, yet now it may be said with respect to certain portions of the wide field that has been brought under cultivation, that they are 'white already to the harvest.' A spirit of anxious inquiry has been excited among those of the heathen to whom the gospel has been repeatedly proclaimed; whilst some have made a public profession of their faith in Christ. This year we have had the pleasure of baptizing thirty-one natives, seventeen of whom are from one village, where a chapel has been erected, in which divine service is regularly performed. Here also a day-school has been established. Exclusive of the native Christians residing in the station

of Agra, we have thirty-three in seven different villages, and we regret to state that in nearly all of them our poor brethren have been more or less persecuted by their heathen neighbours. Some have been beaten, and one has been banished his village. All this, indeed, was fully anticipated, nor can we expect it to be otherwise until the sublime doctrines of the gospel shall be better understood and appreciated; and then we have reason to believe that Christianity will gather to itself honour and respect from many who now, owing to the 'blindness of their hearts' refuse to yield it their credence and homage. Nevertheless we must expect that the 'god of this world' will till the close of time be engaged in a struggle for the maintenance of his usurped dominion and stronghold in the hearts of the children of men. He shall not, however, finally prevail; inasmuch as 'for this purpose was the Son of God manifested, that he might destroy the works of the devil.'

Now as some of our native Christians are at the present time greatly distressed in consequence of persecution and oppression, and especially as many of those whom we expect soon to unite themselves with the church and people of God, will in all probability be called upon to suffer in a similar manner (whilst several are now retarded through timidity or fear), we think it very advisable to form an abode or village as a refuge for the exiled and distressed; for such, we mean (and such only), as are actually driven from their homes by the persecuting bigotry of those who would seek their hurt. We think it a most desirable thing that the converts should remain in their respective villages, if possible, to be as 'burning and shining lights' in the midst of those who are 'sitting in darkness and the shadow of death;' but what is to be done for those who cannot remain, and especially for poor cultivators, when forced away from their homes, to seek a dwelling-place and land elsewhere? It is well known that the zamindar can refuse to rent them land if he please, and in this case they are instantly plunged into pecuniary difficulties. With the view, therefore, of making some provision for such individuals, and of putting them in the way of earning their livelihood, we purpose purchasing or renting some 400 or 500 bigahs of land, and portioning it out to Christian tenants, taking from them a moderate rent to enable us to pay the annual revenue to government or to the zamindar, as the case may be. And it is a consideration not to be overlooked, that if, after the yearly amount of taxation be paid, a surplus be available, its appropriation to the funds of the Agra Baptist Missionary Society will afford matter for thanksgiving and triumph, that the opposition of enemies has turned out 'rather for the furtherance of the gospel.' On the most eligible spot of the land, we also purpose having a village in which the Christians shall

reside, and a chapel and school-room be erected; in the former of which the worship of God will be stately conducted, and in the latter, the children of the native Christians will be instructed in the great principles and doctrines of our holy religion. Thus, through the divine blessing, we may in after days be privileged to see rising up a seed to serve the Lord and to call him blessed. And we may cherish the confident expectation that some from among them who have been unfettered by superstition from the hour of their birth, and under the benign influence of Christianity, will become eminent as the heralds of the 'glorious gospel of the blessed God.'

But to accomplish this most desirable object, at least Rs. 1000 or 1200 will be required. It is quite impossible to raise that amount among those connected with us in this station, inasmuch as other objects, of a more missionary character, are requiring our aid. What with the support of six native agents, the building of native chapels and school-rooms in villages, and the recent purchase of a mission chapel and premises at Agra, we really cannot command the means for the accomplishment of so glorious an undertaking; we are, therefore, compelled to solicit aid from the friends of Christian missions who reside in other stations of India.

CHINA.

The Canton Baptist Missionary Society's Report for the First Quarter, ending the last of March, 1845, forwarded by Mr. Roberts, is as follows:—

Two small baptist chapels were opened in Canton with the commencement of this year. One at the Wong Sung Hong, about a mile below the foreign factories, fitted up and seated, capable of accommodating fifty persons, where preaching has been kept up every Lord's day regularly, and books distributed. Three of the Chinese assistants sleep there, and improve opportunities during the week for distributing books and instructing such as visit them. Another house was hired near the execution ground, about two miles below the foreign factories, at the imperial Ma-Tou (a public landing-place for government officers), in which a room has been commodiously fitted up with pulpit and seats, capable of accommodating eighty to ninety persons, where preaching is kept up twice every Lord's day, morning and evening. The interest is increasing here; and this being a family settlement, some women attend every Sunday, varying from ten to thirty. Myself and best Chinese assistant, Chow, live at this house, with his family—wife and three children—which is an encouragement to other women to attend service. A commodious hall is attached to the front of this house, in which we daily receive visitors, showing them the common civilities of Chinese courtesy. Frequently we have more than a hundred visitors during the day, who listen attentively to the unsearchable riches of Christ in the gospel, and anxiously solicit Jesus' books to take home with them and read at their leisure. We often preach and distribute books on the Honam side; upon the river; and Chow has been sent for twice to go into the city and preach to the learned! Thus verifying what the apostle hath said, "God hath chosen the weak things of the world to confound the things which are mighty."

On the 19th of January last I baptized Wun,

a Chinaman, on profession of his faith in Jesus, in the Canton river. He had been carefully instructed for several months in the doctrines of the gospel; applied for baptism; was recommended by the brethren; and after full examination of his Christian experience, was unanimously received. He has thus far honoured his profession by his walk and conduct. We now have three more applications for baptism under consideration; one from a village, one from within the city, and one resides near us. The last two attend our religious services daily, and have connected themselves with our bible or theological class. This class goes on regularly and daily, with eight or ten learners.

Not having any foreign medical aid at hand, and yet many poor and sick around us, it was thought advisable to authorize physician Lam, one of the Chinese assistants, to practice medicine in his own humble way upon his afflicted countrymen, and to avail himself of such opportunities to recommend to them the great love of God in the free gift of his beloved Son Jesus, and in the free gift of medicines. He has attended twenty-seven cases, and administered ninety-two prescriptions. The results I feel persuaded have been favourable; a blessing seems to have attended his efforts: many have recovered, and returned thanks. The poor in other respects have not been entirely neglected, whose kind feelings and respectful greetings, though from the poor, are not unheeded indications of gratitude, nor lightly esteemed as soothings to a lonely stranger in this foreign land!

During the quarter, 1500 copies of Mark's gospel have been printed. Also a sheet tract on the sabbath has been prepared for this year, the block cut, and an edition of 6800 copies printed. Besides which, a goodly number of the Saviour's sermon on the

Mount, and other religious tracts have been distributed during the quarter by myself and the Chinese assistants. Our prospects are now fair, fine spirits and good health; and

some hope is entertained of constituting a baptist church here before the end of another quarter.

Appended to this Report are "A few items collected during the quarter, of importance and encouragement."

6th January. It is a matter of gratification and encouragement to missionaries that a foreign merchant, Mr. G., has just rented comfortably premises at twenty-five dollars per month, in a large Chinese Hong, immediately among the people, on a back street about half a mile from the foreign factories, where he and his lady are now both living comfortably, and quietly, and safely, just in a first-rate situation for a missionary. Will none come from America and England to improve such opportunities?

26th February. It is stated by one of my correspondents this morning, one who has the best opportunity of knowing the facts in the case, that "the emperor, by an edict, on the representations of Keying, has allowed the practice of the Christian religion in his dominions! For which," says the correspondent, "we ought to praise the Lord." Response: Amen.

16th March. A notice was stuck upon my door to-day, purporting to be official, saying; "This shop is under the jurisdiction of the Kong Leong police office; the two former occupants, Poon and Soo, rented it to keep shop in; wherefore then should they presume, of their own accord, to rent it to a barbarian? If he shall move out of it this day he will escape trouble. A special notice." This was taken down, and not seeing any person, the subject was not agitated; but three days afterwards a copy of this same paper, with a few characters altered, limiting the time of removing to the present month, and annexing a threat of consequences upon disobedience, was brought by messengers; to whom I explained the matter most clearly, urging my right and privilege to rent the house, from the 17th article of our American treaty, which not only allows us to rent houses among the people, but to have chapels too. I showed them the article, and proposed referring the subject to the governor, through the American consul. But they seemed unprepared to enjoy the settlement of the thing in so serious a way. Somewhat ashamed of their conduct, they begged back the document they had brought, and became perfectly willing to leave me undisturbed, and drop the subject. Thus we realize the good effects of the treaty.

27th March. The Canton Baptist Missionary Society has been incipiently formed here, principally by native Chinese; the humble beginnings of which will be read in the Report. The object of this is the promulgation of the gospel in Canton and its vicinity,

among the Chinese. The members of the society, with a becoming zeal, and liberality almost beyond their measure, soon resolved upon taking two of the Chinese brethren, Cheng and Lam, under their own patronage; for whose support they contribute monthly according to their several abilities. The two brethren supported have been actively engaged in learning and teaching the gospel to their countrymen, distributing books, practising medicine on the poor, and other missionary duties, according to their several abilities.

But the society's abilities are limited, and their pecuniary means exhausted, yet their needs—and opportunities for usefulness are enlarging; hence they can but look to the generosity of a liberal community for pecuniary aid. And having originated here immediately on the ground of operation, and having solicited and obtained respectable trustees as managers from among the foreign community, here well known, and having their object direct for the spread of the gospel among the heathen—the Chinese,—they can but hope to share in the sympathy, prayers, and liberality of the foreign community both here and in Christendom.

The society earnestly desires that the trustees might be enabled to secure us more permanent premises than a monthly rented house within the course of this year. It gives us great pain not to know one month where we are to live the next. Nor have the Chinese the same confidence in our operations as if we were permanently located. And moreover, monthly rent feels much like a dead weight upon our efforts, exhausting our means. I am gratified to say that 600 dollars have already been paid into the treasury with an eye to this object. And could two thousand dollars more be added thereto during the year, above our contingent expences, which are only a little upwards of a hundred dollars per month, this desirable object could be accomplished; for a respectable Chinese merchant has been offering us a lease for forty years at a suitable place, and under accommodating conditions. The purchase of the lease, together with the building of the chapel, and other requisite rooms thereon, would all be covered with a cost of about 2500 dollars to 3000 dollars. And afterwards it would be rent free the residue of the stipulated term.

Again, I am most anxious to do something more in the line of scripture and tract distribution in this city than I have done hitherto.

I have now been in Canton ten months, and have distributed all the scriptures and tracts I could get, without hindrance, but my means have been very limited, and the supply consequently very scanty, notwithstanding the people are anxious to get our books everywhere. Nor have I had any hindrance from government. No! On the contrary, governor Keying has recommended our books to the emperor, it is said, as good and proper to be circulated among the people; and the emperor has sustained his recommendation, by permitting their circulation. Then what wait we for, may I not ask my brethren in Christendom who have been praying for China, but the means with which to print and circulate the books? Now let your alms accompany your prayers, and the work will be done! Am not I thy servant, awaiting thy will,

ready to execute thy granted petitions, with six native assistants now under employ ready to aid me in the work? You have prayed that China might be opened: your petition has been granted! You have prayed that Christian books might be circulated and the gospel introduced among the millions of China: your petition has been granted! Now for the consummation of your enlarged desires in behalf of this people. I beseech you, like Cornelius, let thine alms, with thy prayers, come up for a memorial before God. Send me pecuniary aid for the work of the Lord, to the treasurer of "The Canton Baptist Missionary Society;" and pray earnestly now, and in faith, for the out-pouring of the Holy Spirit to bless the application of your alms in the conversion and salvation of this people, and your petition will be granted!

WEST INDIES.

BAHAMAS.

A letter containing afflictive intelligence has been received from Mr. Capern, dated Nassau, New Providence, November 11, 1845.

I am sorry that this letter should be the bearer to you of tidings of a mournful character; but it will only inform you of what our heavenly Father in his wisdom, and we are bound to believe, in his mercy too, has been doing among us, and is now doing with us.

Towards the end of last month a sudden change took place in the weather, by which the health of many was affected; and to some it proved fatal. The heat had previously been very great. All at once the wind shifted to the N.N.E., blowing strong, while heavy rains descended, which caused a change in the thermometer of nearly twenty degrees. Immediately fevers began to prevail, and we soon found that we had among us the yellow fever of a malignant type.

The first that fell a victim to it was a youth recently arrived from America. He was residing with a physician, a relative of his. The next was a Mrs. Keeling, who, with her husband, came to the colony nearly three years ago, under the auspices of the Colonial Infant School Society. The husband died suddenly a few months after their arrival, in consequence, it is supposed, of too much exposure to the sun. The widow was regarded as an excellent woman, and an excellent teacher; and the children whom she had taught went to the grave of their instructress to weep there. The next that fell in death was a

young man about eighteen years of age, of highly respectable connexions. After him, a Mr. Simmons, belonging to the Civil Engineer department, leaving a widow and five children. Then there fell a young officer belonging to the troops stationed here. He was twenty-two years of age. Then one of the surgeons belonging to the regiment, a young man of great talents and promise. These, with alarming rapidity, followed each other to the grave; and strong and many have been our fears for several days, that one from our own household would be added to the list.

Six of the family have been afflicted with fever, five of whom have mercifully recovered; the sixth is still in a very dangerous state, and that sixth is Mrs. Pearson. Before the fever attacked her she had been very poorly, complaining of great pain and oppression of the chest. For several days she had lost her voice, and could speak only in a whisper. One engagement after another she was compelled to give up. Mrs. Capern's mother was taken ill of fever, and Mrs. Pearson by paying overmuch attention in her weak state to the afflicted, aggravated her own infirmity; and in this condition the fever attacked her. Just a fortnight has she now been on the bed of sickness, and more than once have we thought her in the article of death. All has been done for her that kindness and medical

skill could effect; still a fever seems to be consuming her, and we have scarcely the shadow of a hope that her useful life will be spared much longer. Up to this morning she entertained a hope of her own recovery; but then she observed to me that she thought her end was at hand. The exemplary calmness and composure of her own mind have no doubt in some measure tempered the violence of her disease. We are deeply afflicted in her affliction; for should this sickness be unto death, our loss will be very, very great. Our people are very kind, two of them coming to set up with her every night.

For several days I was myself laid aside by fever, and gratefully now think that I was induced to obtain medical advice in season.

Not only from deaths by fever have solemn warnings come, but we have been taught—your missionaries especially—that we know not the day nor the hour wherein the Son of man cometh. Mr. Davies, church missionary, that Mr. Davies who was so deeply concerned in the late Exuma affair, was passing a few days ago from Rum Cay to Crooked Island, and by some accident fell overboard and was drowned. The vessel was instantly laid to,

and the boat put off, but not a glimpse of the body could be obtained.

Having mentioned Exuma, let me add, that one of the constables who lent himself to our enemies to further their wicked designs, died a week since; and on his dying bed sent for several, and confessed that he had injured them having borne false witness against them; and asked their forgiveness. One of our members, whom he had greatly injured, assured him that he freely forgave him, but reminded him that his forgiveness was of little consequence, he should seek forgiveness from God; and this member is an African.

I trust, dear sir, that as the result of the division of labour at this station, greater efficiency will distinguish our operations. Larger funds will be raised, and better discipline maintained. At Naasau we shall for a time realize less for general purposes, in consequence of the improvements which the people are bent on making on the old chapel premises. Scarcely any thing has been done to them since the days of slavery. Within the last few weeks £30 sterling have been laid out in improving the enclosures, &c. It is intended to build quite a new chapel, which will cost not less than 1500 dollars.

In the postscript of a subsequent letter (November 13), Mr. Capern says, “Mrs. Pearson is in the article of death. Before the sun shall go down she will have departed to be with Jesus. The scene is calm, peaceful, and impressive. It is that of quiet triumph over death. Great will be our loss: great her gain. We will write to her sisters by the next mail.”

Mr. Rycroft writes thus from Exuma, November 3, 1845:—

It has often occurred to me that on some of these islands missionary meetings might be held with advantage. I have tried, and succeeded beyond expectation. Allow me to lay before you the remarks offered by our native Christians; men of the plainest stamp, but whom Christianity has dignified in sentiment and feeling.

Cuffy Rolle said, “I am pleased and thankful to God to see our church so full this morning. We remember the time past when we were slaves, and had not this blessed opportunity. English good people hear of us, and send us the gospel. Now we have the light, let us walk in the light. We hear from our blessed minister of Africa, that dark land; then let us try to send them the gospel that they may be saved. We have minister to teach us; then let us try, all try, to show them the same pity, and to tell them of a Saviour. You know that when we were children, the first thing put into our hand was the hoe, but now the first thing put into our children’s hand is the spelling-book. Our children have now got such a chance that they can tell you more than you know.

You feel this thing; then feel for Africa. Let us try to send one to them who have no gospel. You all know the last words of Christ, ‘Go ye into all the world, and preach the gospel to every creature.’ You want to go somewhere in the boat, you must pay the men. Ministers can’t go to Africa without we help them. Then let us try together to send Africa the good word. And let us think of the last day, that we may be acceptable to God.”

Pompey Rolle: “Well, my beloved brothers, we bless God the body is free, but we must not let the soul to destruction. Thank God: we know the time when we could not think we should have this happy day. Yes, I know the time when them tie we body to the ladder, and lash, lash, lash, till we blood run down on the ground, and I pray God to take we out of the world. But blessed Jesus, we think of the great change we now see here. We never thought to see this blessed sight. In time past they keep we all Sunday burning field, but now we call on the name of the Lord, and none make us afraid. Who don’t believe now must perish! I never ex-

pected to stand up here when my poor wife was abused before my eyes, and I dare not speak. Thank God for this change. When we look on the present things, let us all give God noble thanks; let us remember our best friend Jesus. Now the light is come, let us press into it. Don't let we forget the kindness of Jesus, to send ministers to this place to lead us to righteousness. I hope we shall all do something to send the gospel to the land of Africa."

Hugley Rolle said, "Bless the Lord we meet here to day to see this sight, and thanks be to him for the opportunity. Formerly on a Sunday we had to take our gun, or were in the field, or had to go and fish, or grind hatchet, and prepare for the week's work before us. We are glad for the gospel which has made this great change. Now we must try to spread the gospel, and contribute to it. We try to be saved ourselves, let us try that others may be saved. Some don't yet know God. Now we have the gospel let us stick to it. Let us not only say, but do. All say, I'll give a little. We all want to be saved at last, brethren; we ought to want others to be saved too. We must send minister. How must they go? They want food on the passage, and something when they get there. When we pray 'Thy kingdom come,' and don't try to send the gospel, our praying is in vain. Jesus left one good word before he went from this world: 'Preach the gospel to every creature.' We thank God for our minister now standing before us; let others have them too."

Frederick Stow: "We come to speak of Jesus Christ; we must not make light of him, for the time is coming when we hear the word no more. I feel thankful for what the Lord has done here. Our fathers had no such opportunities as our children have. I called my little boy to me this morning to read me a chapter in the New Testament, and hear the word of God from a child. I say, 'Here, read me this tract,' and him read it, and tell me what Jesus did, and what Jesus said. Now who did this for us but Jesus? What a blessed thing we now see; before we were blind. We can speak of the past and the present. Before the blessed gospel we were driven to work on Sunday, but now the bell rings child and parent to meeting. Now children tell us of Christ, and tell others too. We have done with task, and Sunday comes:

we see strange things; see a man of this colour (pointing at me) come and tell us more of Jesus than we ever knew. Now let us pray to God to give us power to send the gospel abroad. God don't want the name, God want the doer. We have nothing but his blessing gives us. Then what we put in, let us put in freely; God loves a free gift. The Lord himself came down from heaven for us. How proud I am to hear children talk about what Jesus said and did. Then if you have a cheque, throw it into the gospel, that it may spread through the world."

Adam Hall said, "This is a pleasant and glorious day, and bless the Lord for it. It has been pleasant; I feel it. I feel pleasant in mind, and hope all do. For the future I hope we shall leave all our old ways, and look to the Spirit, who will revive us, and to the things before us. We have lived in hatred, but now we the sheep of the fold, and must strive to love one another, and look to Jesus our only friend. We have been destitute, but thank God for our minister with us. Let the scales drop from our eyes, and let us follow the word of God. And as we strive for ourselves, let us strive for our fellow creatures in India, Africa, China, and many places beside. As we feel for our own souls, we shall feel for the souls of others, and unite together in sending them the blessed gospel."

Isaac Rolle said, "Thanks be to God we have great opportunities to-day; and trust we know what we speak, and speak that which is in our hearts. Thanks to God we are here on praying ground, while many have gone to the grave who had not this sight. Good people in England heard of us, and sent us the gospel. We had no money to send for them, but minister come, and praise God we see him this day. Now let us press on; let us drop into the pail, and make it full. Every body do something, and let all be done with love; nothing done without love."

Many other addresses were delivered of a similar cast, and the result was as extensive, I think, as the people's ability.

The missionary meeting of the 2nd instant brings to-day canes, plantains, potatoes, &c., &c. I expect the sum realized will be from six to seven pounds sterling. This is, perhaps, the largest amount ever raised here, and may be considered no small sum at the present time, when food and clothing are needed by many of the people.

JAMAICA.

DEATH OF MR. KNIBB.

A mail has just arrived from Jamaica bringing heavy tidings. The affectionate and energetic pastor of the baptist church at Falmouth has finished all his labours. After four days' illness, from yellow fever, he expired on the morning of Saturday, the 15th of November. A Christian friend who was present says, in a private

letter, "He was impressed from the first that the sickness would be unto death, and said so to dear Mrs. Knibb and Kate. When delirium seized him he sang and prayed in such a manner as no one had ever heard before: he also gave an address, and in solemn tones pronounced the benediction. He was during part of the time distressed about Spanish Town; but, a little before he breathed his last, he pressed dear Mrs. Knibb's hand, and looking at her affectionately, said, 'Mary, it is all right,' and in a few moments more all was over." "You will be glad to hear that dear Mrs. Knibb is wonderfully supported; and so are the three dear girls."

Mr. Tinson, who is himself confined by illness, wrote on the next day as follows:—

This is a sorrowful day; our beloved brother Knibb has left us, and his unexpected death has thrown a heavy gloom over thousands. The melancholy intelligence spread with a rapidity almost like that of the electrical telegraph. After the express arrived here yesterday announcing his death, the people working on their cottages about these hills were heard calling out from one to the other, "Mr. Knibb is dead!" And though we have had frequent and heavy showers, persons have been passing all night to attend his funeral. Great will be the concourse; and while I write, I have no doubt there is a grievous mourning at Falmouth, like that "in the floor of Atad" over the body of Jacob. Our brother died yesterday, about ten o'clock, A.M., and his funeral takes place to-day at the chapel in Falmouth. It grieves me that I cannot be present, but the Lord's will be done! I lie here and ask, why is this breach made upon us? And who will fill his place? I know of no one. But God will take care of his church; he who gave his life for the sheep, will not allow them to perish for want of shepherding. Nevertheless, the removal of our dear brother is just cause for lamentation. The circumstances of the mission, and the country, seemed more than ever to require his services. In him the people have lost an intrepid and powerful advocate; the brethren a tried and sincere friend; the churches a laborious and faithful minister; and this institution one of its best supporters. His energy of character, promptitude of action, and a sort of intuitive perception, which enabled him to perceive and seize the most fitting opportunity and method of action, stamped him as no ordinary man, and of these qualities he gave early proof. I knew him in his boyhood, when I was a student at Bristol. I saw his brother arrive in this island, witnessed his zeal for God, and beheld him die. His course was short, but its progress was useful, and its end triumphant. He, whom we now lament, cheerfully came to fill his brother's place, and well he filled it. My mind reverts at this moment to the time when he and his much esteemed companion stood in the mission house in Kingston on the day of their first landing in Jamaica. I seem to see his youth-

ful countenance beaming with impatient ardour to enter on his work. I watched him, as he toiled from day to day with the same prompt, vigorous, and untiring exertion, which continued to characterize the whole of his missionary life. His frequent visits to his native land, and the effects of those visits, are well known. He had hardly completed the arrangements arising out of the last, when the Master told us he had no further need of him here. He fell in the high places of the field, in the midst of action, surrounded with his brethren. He had just been attending a series of public meetings connected with the religious and civil interests of the people, and, in addition, to a meeting of the missionaries at his house, which continued for three days, he had planned and advertised three missionary meetings during the week, in connexion with his own stations. These were necessarily postponed on account of his illness, and remain among the things which he had in his heart to do. He has finished his course in the midst of his days, but that course has been a distinguished one; and if "that life be long which answers life's great end," his life has not been short. He worked while it was day, and he has gained a high degree. He may have had failings, and who has not? But his virtues were conspicuous, and he never made pretensions to perfection. To a superficial observer he was sometimes in danger of being misunderstood; the ardour and vivacity of his mind would occasionally carry him beyond the prescribed limits of a rigid discretion, but these spots, if spots they were, did not obscure the lustre of his character. He lived in the affections of many thousands of the people, and by his brethren who knew him well, he was greatly esteemed and beloved; and most deservedly so, for he was prompt to every good word and work. He evinced at all times an honest, manly piety, which led him to feel for the happiness of the human family. But his benevolence was not exerted for the species to the neglect of the individual. He had a heart to feel for private suffering. In cases of emergency, a journey of twenty or thirty miles would be taken at midnight, without a moment's hesitation, to visit the house of sorrow; nor would

it be a mere visit of condolence, if within his power to administer help. In such case his heart, his influence, his purse, were all ready, as several of his brethren can testify. Never, in my opinion, did he appear to more advantage than when evincing the sympathies of his nature in the chamber of affliction. I have often heard the expression of surprise, and I have felt the same, at the appropriateness and unction of his prayers by the bed of suffering. He bore public applause, as well as public abuse, with the spirit of a Christian; and those who envied him for his popularity, or feared him for his open and manly exposure of wrong doing, may now be ready to admit his worth. But he is gone where neither human applause nor human censure can either augment or diminish the happiness he enjoys.

November 19. The post leaves to-night with the packet letters. I am now able to leave my bed, and to add a line with my own

hand, though still very weak. I don't know what has been the matter, but it seemed something like cholera in its mildest form. Severe spasms in the bowels, with a strange tendency to sleep when the pain ceased. I was taken in the night prior to our brother's death, so that I could not go to him, though I had two expresses before they knew I was so ill. When I left Kettering on the Thursday evening, the doctor assured me that brother Knibb would do well, and the next day I packed every thing needful for a journey to Kingston with my wife and daughter, to consult the doctors there about another operation, which must either be performed speedily, or I must soon follow our departed brother. Our medical friend here urges me to go to Kingston, and those medical gentlemen there who know my case, urge the same thing. What they will advise, I know not, but when their advice is obtained, you shall know it.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Viney, for a box of haberdashery and useful articles, for *Mr. Gould*;
 Friends at Hastings, for a canvass and box, for *Mr. H. Bloomfield*;
 Friends at Hastings, for a box of medicine and paper parcel, for *J. Clark, Brown's Town*;
 Miss Brunier, of Fisher Street, for a tent, for *Mr. Clarke and the African Mission*;
 Dorcas Society, belonging to Mr. Franklin's congregation, Coventry, for a box of useful clothing, for *do*;
 Friends at Plymouth, for a case of clothing, for *do*;
 Ladies at Leeds, for a box of calico, paper, and haberdashery, for *Mr. Knibb*;
 Miss Redding, of Hackney, for a parcel of magazines, for the *Mission*;
 Mr. Gipps, of Potter Street, for a parcel of magazines, for *do*;
 Mr. Nicholson, of Plymouth, for a parcel of magazines, for *Mr. May, of Lucea*;
 Also to R. Breeze, of Lechlade, for a parcel of haberdashery and useful articles, for *Mr. Dutton*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1845.

Annual Subscription.		£ s. d.			£ s. d.
Moore, Mrs.	1	1	0	Devonshire Square—	
<i>Donations.</i>				Collections.....	27 3 0
Friend to the Cause....	20	0	0	Contributions, on ac-	
Gurney, W. B., Esq.,				count	19 12 7
for Jamaica Special				Harlington—	
Fund	250	0	0	Proceeds of Lecture	4 0 0
Hawkins, Mr. T., for				Meard's Court, on ac-	
Morlatz	2	2	0	count	9 0 0
M. C.	2	0	0	Shoreditch, Providence Chapel—	
Peto, S. M., Esq., for				Young Friends, for	
Jamaica Special Fund	250	0	0	Jamaica Special	
Token of gratitude to				Fund	2 10 0
God for a great de-				Proceeds of Lecture	7 0 0
liverance, by Rev. W.					
Robinson, Kettering..	5	0	0	BUCKINGHAMSHIRE.	
Tosswill, C. S., Esq., for				Amersham—	
Jamaica Special Fund	20	0	0	Sunday School, for Ja-	
LONDON AND MIDDLESEX				maica Special Fund	2 0 2
AUXILIARIES.				Chesham—	
Bow—				Glover, Mrs. Stephen,	
Proceeds of Lecture				A.S.	1 1 0
(moiety)	1	16	6	Waddesdon Hill, addi-	
				tional	0 10 0
				DERBYSHIRE.	
				Derby—	
				Collection, &c., by	
				Rev. W. F. Poole..	15 6 2
				DEVONSHIRE.	
				Bovey Tracey—	
				Collection	2 18 6
				Contributions	4 19 2
				Do., Sunday School	0 6 0
				Do., for <i>Dove</i>	0 5 9
				Brixham—	
				Collection	2 18 11
				Boxes	2 1 1
				Chudleigh—	
				Rouse, W., Esq.	20 0 0
				Newton Abbot—	
				Collection	1 15 10
				Contributions	1 15 2
				Paignton	10 13 6
				Torquay—	
				Collection	2 15 10
				Contribution	1 0 0

ESSEX.	£	s.	d.	LANCASHIRE.	£	s.	d.	Nottingham, George Street—	£	s.	d.
Writtle—				Liverpool, on account...	50	15	0	Collections.....	34	8	11
Challis, Mr. W., A.S.	1	0	0	Manchester—				Contributions.....	62	16	10
				Collections—				Do., for Jamaica			
				Public Meeting.....	16	8	2	Special Fund.....	35	0	0
				York Street	7	1	7	Southwell—			
				Union Chapel	100	2	9	Collection	3	3	2
				Grosvenor Street ...	10	0	0	Contributions	2	0	2
				Contributions	387	14	0	Woodborough—			
				Do., for Translations	20	0	0	Collection	2	13	0
				Do., for Jamaica							
				Special Fund.....	117	0	0				
				Stockport—				SOMERSETSHIRE.			
				Collection	9	5	2	Dunkerton—			
								Collections.....	3	6	9
								Contributions	5	18	9
								Do., Sunday School	0	8	4
				LEICESTERSHIRE.				STAFFORDSHIRE.			
				Appleby—				Burton on Trent—			
				Collection	0	11	0	Collection	6	9	0
				Arnsby—				Coseley—			
				Collection	6	17	6	Collection moiety) ...	2	4	11
				Contributions	2	10	0	Contributions	1	12	0
				Blaby—				Do., Sunday School	0	6	3
				Collection	3	0	10	Newcastle under Lyne—			
				Contributions	1	13	0	Thompson, Mr. Thos.,			
				Do., Sunday School	0	1	5	for Jamaica Special			
				Foxton—				Fund	10	0	0
				Collection	0	14	0	Willenhall, First Church—			
				Leicester—				Collection	2	19	0
				Harvey Lane—							
				Collections.....	21	14	8				
				Contributions	51	12	1				
				Do., for Jamaica				SURREY.			
				Special Fund...	2	0	0	Dorking—			
				Do., Sun. School	2	1	5	Contributions, by L			
				Charles Street—				Vitour, for Native			
				Collections.....	31	4	9	Teacher under care			
				Contributions	30	16	0	of Rev. T. Sturgeon,			
				Do., Sun. School	1	1	5	Fernando Po.....	7	0	0
				Do., for Jamaica							
				Special Fund...	72	0	0	SUSSEX.			
				Loughborough—				Lewes—			
				Collections.....	7	5	0	Contributions, for Ja-			
				Contributions	1	17	6	maica Special Fund	8	0	0
				Monk's Kirby—							
				Collection	1	17	6	WARWICKSHIRE.			
				Oadby—				Birmingham, on account,			
				Collection	1	14	10	by Mr. J. H. Hopkins	68	4	3
				Contributions	2	0	0				
				Shepshead—				WORCESTERSHIRE.			
				Collections.....	3	2	2	Blockley—			
				Contributions	4	17	10	Collections.....	8	17	6
				Sutton in Elms—				Contributions	7	12	3
				Collections.....	3	7	0	Do., Sunday Schools	5	8	2
				Contributions	2	0	0				
				Syston—				YORKSHIRE.			
				Collection	3	15	0	NORTH OF ENGLAND, on			
								account, by Rev. P. J.			
								Saffery	60	0	0
								Bradford, Westgate—			
								Collections.....	32	17	11
								Contributions	1	6	8
								Polemoor—			
								Collection	3	5	6
								Shipley—			
								Collections.....	8	13	0
								Contributions	16	5	3
								SOUTH WALES.			
								GLAMORGANSHIRE.			
								Abercarnad—			
								Collection	0	15	0
								Aberdare—			
								Collection ..	1	15	4
								Contributions.....	1	4	6
								Bridgend—			
								Collections.....	2	10	1
								Contributions.....	7	5	

	£	s.	d.		£	s.	d.		£	s.	d.
Caerphilly—				Bethesda—				Zoar, Hendys—			
Collection	1	1	10	Collection	3	0	0	Collection	1	5	6
Contributions	1	5	0	Contributions ..	2	10	0	Contributions	0	10	0
Do., Sunday School	0	12	2	Beulah—							
Corntown	0	10	0	Collection	3	8	1		159	6	11
Cowbridge—				Contributions	0	12	6	Part of this has been previously			
Collection	3	4	0	Blackwood—				acknowledged.			
Contributions	0	6	0	Collection	0	5	10				
Cwmgarw—				Caerleon—							
Collection	0	2	0	Collection	1	7	6				
Dowlais—				Contributions	4	14	3				
Caersalem—				Chepstow—				PEMBROKESHIRE.			
Collection	3	14	2	Collection	2	17	1	Blaenynffos—			
Hebron—				Contributions	2	4	6	Collection	1	5	6
Collection	2	3	0	Cwmbran—				Contributions	2	6	0
Elim—				Collections, &c.....	2	2	2	Do., Sunday School	2	13	0
Collections	1	15	0	Fwrwm—				Martletwy—			
Contributions	1	5	8	Collection	0	5	0	Collection	1	0	0
Glyn Neath—				Llanwenarth—				Do., for <i>Jamaica</i>			
Collection	2	5	8	Collection	3	16	2	<i>Special Fund</i>	0	15	0
Hirwaun—				Contributions	1	15	0	Milford Haven—			
Collection	2	1	0	Llanddewi—				Short Lane, Sunday			
Contributions	2	2	6	Collection	1	6	6	School, for <i>Jamaica</i>			
Llwyni—				Contributions	0	10	0	<i>Special Fund</i>	1	14	2
Collection	0	18	3	Monmouth—				Moleston	0	10	0
Llysfaen—				Lock, Miss, by J. F.				Narberth	5	4	3
Collection	0	15	0	Beddy, for <i>Patna</i> ...	1	0	0	Tenby—			
Contribution	0	5	0	Newport, Welsh Church—				Collections.....	2	7	0
Merthyr—				Collections.....	5	10	6				
Sion—				Contributions	2	11	0	SCOTLAND.			
Collections.....	4	11	0	Pontaberbargoed	0	15	0	SCOTLAND, by Rev. P. J.			
Contributions	3	10	6	Pontypool—				Saffery.....	201	11	0
Tabernacle—				Tabernacle—				Edinburgh—			
Collection	2	19	2	Collection	1	18	8	Balderstone, Miss, by			
Contributions	0	14	0	Contributions	3	6	3	Miss Pringle.....	1	0	0
High Street—				English Church—							
Collection	3	4	10	Collection	3	1	4	IRELAND.			
Contributions	1	5	0	Contributions	7	15	3	Parsonstown	2	0	0
Ebenezer—				Trosnant—							
Collections.....	2	8	7	Collection	2	0	0	FOREIGN.			
Contribution	2	2	6	Contributions	0	18	0	Africa—			
Neath, Tabernacle—				Sion—				Graham's Town	120	0	0
Collection	0	10	0	Collection	1	3	0	East Indies—			
Penyffai—				Risca—				Jessore—			
Collection	1	0	6	Collection	1	15	1	Parry, Rev. W., for			
Pontypool—				Contributions	2	12	11	<i>Jamaica Special</i>			
Collections	1	17	10	Saron, Goitre—				<i>Fund</i>	1	0	0
Contributions	2	12	8	Collection, &c.....	1	19	4	Jamaica—			
				Sirhowy—				Saint James and Tre-			
MONMOUTHSHIRE.				Collection	2	5	1	lawney Sabbath			
Abersychan—				Contributions	3	15	0	School Teachers'			
Collection	2	0	0	Tredegar—				District Association,			
Contributions	2	0	0	Welsh Church—				for <i>Bimbia</i> ,			
Argoed—				Collection	6	1	9	<i>Western Africa</i>	12	15	0
Collection	0	13	0	Contributions	4	8	0	Normandy—			
Contributions	0	15	0	English Church—				Avanches, by Rev.			
Bethel, Bassaleg—				Collection	1	6	0	W. Hickey, for			
Collection	1	2	8	Contributions	0	15	0	<i>Chapel at Morlaix</i> ...	4	0	0
Contributions	1	11	0	Twyngwyn	1	5	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

A WORD ON PECULIAR DIFFICULTIES.

THE following remarks, taken from a letter written by Mr. McCARTHY, the *oldest* agent we have in Ireland, have suggested the topic placed at the head of this number. They come from one long experienced in the work, and whose opinions are not hastily formed. They breathe a spirit of reliance on the Holy Ghost, eminently suitable to those who are engaged in prosecuting their work amidst so many peculiar obstacles.

Our excellent friend observes, "I do not shrink from the difficulties of my work in the Lord; but here a missionary has to contend against a pressure of evil, and the power of a spurious Christianity, presenting a stronger force than any other false system under the sun. Every man on earth has his god. Humanly speaking, it cannot be difficult to convince a heathen that inanimate matter could not have created itself; or that a senseless stock of wood or stone could have formed living bodies, and given to them intelligent souls.

"But in Ireland you have, not only the principle of heathenism—namely, *that a man may be his own saviour*, but you have to undermine a religious system claiming the same authority as the truth itself, and seemingly sanctioned by it, and loosen it from the grasp of his warmest affections—a grasp like that of a drowning man!

"Express a doubt of his safety, and he is indignant at your presumption. He tells you, 'I *am* a Christian; your religion is fallacious—a thing of yesterday. Ours is the first and only true religion; for there cannot be two religions and both true.' Day after day have I to meet this sort of thing, and to show its folly again and again."

Shall we not, therefore, while gratefully adoring that gracious providence which hath brought us through another year, remember the manifold mercies we have received in new acts of consecration to God, and in increased liberality to his cause? His truth, his Spirit, with his own servants to preach the one, and guided and blessed by the other, can destroy this dreadful system. Readers! of all ages and circumstances, help us to strengthen our little band, and to augment its numbers.

We proceed to quote from the letters of the agents, whose facts, *narrated by themselves*, cannot fail to interest, as well as to give the best notion of the working of the mission itself. Thus RICH. MOORE writes,

As I was walking in Ballina a few days ago, I heard many persons swearing; and having pity on them, I spoke to them *in their mother tongue*. There was a great silence for about half an hour. Every ear listened, and every eye seemed to desire to have more. After I had showed them how God could be just and the justifier of the ungodly, a shrewd Romanist from T—— came up and asked my name, and when I should speak there again, saying, *these are new truths to us, for such we never heard from our priests*.

PAT. BRENNAN relates the following for the purpose, he says, of *showing the spirit of inquiry which is abroad*.

Mr. H—— was spoken of by the priest in his chapel, for giving a tract, "On the Novelities of Popery," to one of the parents of a scholar in his school. He spoke to me about it, thinking it would be a charge against H—— for doing so. I said he was at liberty to give a tract to any one who would read it. "Nothing but the power of God," said he, "would prevent a catholic from knocking any one down who would give such a tract as that." "Indeed," said I, "that would be a *bad argument to prove their religion was the true one*. I will tell you a better way to act. The writer's name is to the tract, and if you can contradict his statement, as you have an opportunity, why don't you do so?" To this he made no reply.

On the following Sunday, he requested that none of his flock would send their children to H.'s school; but I am glad to say, that his words *have not had their desired effect.*

PAT. GUNNING, in speaking of the good attendance at the several preaching stations which Mr. Thomas visits, at Mount Shannon, Clonavilla, &c., adds—

A few days ago I went to M——, where there was a large mixture of Romanists and protestants. Some of the former introduced a controversy, which was, however, *soon turned into a friendly conversation.* A man who worked in the house, a Romanist, who had a small Testament, opened to 1 Pet. iii. 19, and desired me to explain it. This I did as well as I could. He said, "If that be so, the priests have *misrepresented this, and other like portions of scripture*, in our catechisms." To which another replied, "*You will soon be as any protestant.*"

PHILIP WILLIAMS, who labours in Cork, sends the following affecting statements. They describe a state of things, both moral and social, which ought to make a deep impression; and they show the great importance of a mission not by any means so generally supported as it deserves.

Paddy Connor, son of old Johanna, who said, when on her death-bed, she would sooner have one priest before her than twenty after her, is in a dying way. I could not describe the joy which he manifested at my appearance. I stayed with him, in a dark room, for three hours, while he opened to me his mind with freedom and pleasure. I endeavoured to bring the Saviour before him in the most powerful manner I could, and was glad to hear him repeat the words of his mother, that he had no hope *but in the Son of God.* His views are pretty clear as regards the plan of salvation through a crucified Saviour. Here, again, we are encouraged to persevere. Though our progress is slow, we are still moving onward.

Returning home I got into a hut, in a lonely part of the road. I saluted at the door, and was answered in *Irish.* Two women and a girl were within. I looked round and saw a baby about four months old laid in a cradle *dead.* I never saw any thing like the misery of this wretched company. The old cradle was half full of *rotten straw and heath*; over it was an old filthy sheet, not fit for a house cloth. Here the babe slept in the daytime, and here now lay his remains. The only clean thing I could see was a small bit of common calico, that was laid over it. The

mother said, "I suppose you think it strange to see a wake so lonesome as this?" "If we were all where babe is, we would not be lonesome there. Those that are in the presence of God don't feel as we do, and babe is surely there." She said, "I don't know that, Sir." "What makes you doubt?" "The baby was not christened by the priest, and on that account I am afraid it is lost." "Why did you not get him christened, if you thought he could not be saved without it?" "To tell the truth, *we could never catch a half-a-crown, and the priest would not christen him without it.*" "If the priest knew that he could save the soul from danger, and *would not without getting a half-a-crown*, I think that would lead a person to doubt his Christianity." "I would not like to say the priest is not a Christian, but still I believe you are right." I read the first chapter of the first epistle of John. I dwelt much on the seventh verse; from this and other passages I succeeded in removing the doubt from her mind respecting the safety of the baby. Having done this, I said, "Who shall be the next?" The old woman said, "According to the course of nature, I shall be the next." "It may be so, or it may not; but if it should be so, are you prepared to die?" "Indeed, I am not. It is now three years since *I was prepared for death.*" "Who prepared you then?" "Father Corkran." "None can prepare the soul for death but the Lord Jesus. It is against him we have sinned, and he only has the power to forgive us all our sins." They thanked me, and requested I should never pass that way without calling in to see them. I hope the Lord will bless what was said to their souls.

A Romanist, named T. O. B., got a Bible some time ago; he was then cautious, for fear the priest's men should see him reading it. That fear is gone, and he now says he would not be prevented by any man from reading the word of God for himself. Pray that the Lord would give us many more like him.

RICH. MOORE mentions a pleasing incident, which shows how extensively the desire for reading prevails amongst the young.

A few days since, when travelling, I met with two men and a lad, going to labour. I talked with them about Christ and his work. The men appeared very ignorant, but the lad heard with attention and delight. Finding he could read, I gave him a tract, which he read at once, and asked if I had any more to give him, so that his mother might read them too. I told him to call at my house on a certain day, which he did, and wished for a copy of the scriptures, promising to read it in spite

of every opposition. This lad told me he had never heard about Jesus like I had told him. Faith cometh by hearing, and hearing by the word of God. May we not hope that it will be so with this lad!

JOHN MONAGHAN writes, Nov. 18th,

Hitherto we have to bewail the spiritual famine which has prevailed around us. But the terrors now arising from the appearance of famine of food, strike every heart with fear and dismay. The potato crop, almost the only fare the poor have to live upon, is nearly lost. I have travelled these last three weeks several parts of Leitrim and Sligo, and I find *two-thirds* lost; and the trifle that yet remains is decaying. The opinion now generally entertained is, *that in a few weeks the whole will be gone*. May the Lord in his mercy stay this dire scourge, and preserve his creatures from its accompanying evils!

In all my conversations with the people about this fearful calamity, and it is one of the first topics they introduce, I endeavour to show them that the Lord is pitiful and kind; and that when he chastises, it is to show the disobedient that it is caused by their sins, and that they might turn to him for mercy. I am happy to say that the divine blessing seems to accompany the word, in putting the voice of praise into the mouths of some, who hitherto praised him not.

I was engaged in this way, a few days ago, in a house where there was a Romanist, who listened attentively while I was reading several portions of scripture. When I had finished, he said, *Why should we not all of us read and study that blessed book, and unite in prayer before the Lord, and never cease until he hear our petitions, and forgive us our sins against him!*

I find the people, in a great measure, willing to hear, and anxious for instruction. Tracts are cheerfully received; many earnestly request them. Many, I fully believe, read them with profit.

WM. McADAM, among many interesting facts, describes a prayer meeting which he recently held at C——.

As we were about to commence, a rigid papist came in to see me; and after some interesting conversation, he got up to go out. I asked him to stop with us, which he did, and paid great attention. There were two other Romanists in the room. After the service, they all went away together. "Well," said he, "I never was at a protestant meeting before. I am delighted with the plain way in which it was conducted. But I remarked one thing; they gave *all the glory to God through our Lord Jesus Christ*." "But do

not we give the glory to God too?" said the others. "No, we do not; we give a part to the Virgin Mary, and to saints and angels." They had a great conversation; the two contending for giving praise to saints, &c., and he for worshipping God alone in Spirit and in truth, through Jesus Christ.

JOHN TALBOT draws attention to the difference between the state of feeling in former times and the present.

How happy I feel at present, to what I did in those days when the people, as soon as I would enter into their houses, would begin to remove the stools and pots, or something of the kind, as if they were striving to prevent me from speaking to them as I should. Now they are glad to hear any one who speaks to them about the things of God and their immortal souls.

Some time ago I mentioned a few families joined in buying a Bible. They are so remarkable for their attention to it, and absenting themselves from vain assemblies, that *even the priests say they wish every family had a Bible of their own and would do as these persons do*. If the people were all thus encouraged everywhere to read the word of God, they would soon be different from what they are.

Some kind friend will, no doubt, respond to the following affecting request. It is from Miss Shaw, a teacher of one of the Society's schools.

The priest came to my school some time ago, and asked how many Roman catholic children were reading the Bible. I told him as many as could read at all. He said he would not let any of his flock do so. I referred him to John v. 39, saying, "Sir, whose advice is best to take?" *He left the room in a hurry.*

He spoke of me in the chapel for some sabbaths after, and went from one house to another, threatening any children who should come to the school. But they are returning again, and reading the scriptures with delight. *Their first concern when they come into the school, is to try and get a Testament.*

We have in this village many female adults, calling on me to commence an *evening school*; but they are so poor, they cannot even procure candles. Will some Christian friends send me ONE POUND, to enable me to commence it? That sum will supply us during the next quarter.

Mr. BERRY writes, from Abbeyliex Dec. 1st,

Since my last, I have had many opportunities of diffusing the truth around me; and

my countrymen, in this time of their distress, appear to regret that they have neglected the gospel so long. However it may end, great depression and dread sit on all hearts, and they expect there will be a want of food. They are in a frame of mind to receive an impression, and the time has come when a word fitly spoken may be expected to tell.

Last Lord's day fortnight, a wet and gloomy day, I met at my house, on my return from morning preaching, a man drenched with wet, who had walked that morning a distance of *thirteen miles to hear me preach*. I was greatly pleased with his shrewd inquiries, and his evident desire to know the truth.

What makes this case the more interesting, is the fact, that the poorest, most illiterate, but simple-minded, member of our church has been the means of arousing his attention. This poor brother, after his day's toil, often in the dark, visited this man; and the result has

been that he came to hear for himself. I gave him a Bible and some tracts. I told him when I should be in his neighbourhood. He left me rejoicing, and I was rejoiced too.

Mr. McCARTHY pleads urgently on behalf of Tullamore.

When I was last there, the school-house was full; indeed, there was not sufficient room. Here is a place where the people are most anxious to hear. *We should have twice as many, had we a place to accommodate them.* Can nothing be done to do away with this long talked-of grievance? Priestly interdiction against the schools is fast wearing away. The children are again committing the word to memory; *but we are distressed for a good meeting-house.*

POSTSCRIPT.

For some time past, Mr. Davis has felt himself unable, from his growing infirmities, to discharge his duties with the same efficiency as formerly. Having faithfully served the Society for nearly *thirty years*, it seemed desirable to him and the Committee, that he should be released from his engagements. His connexion with it will therefore cease in March, 1846. It is proposed to allow him £50 per annum, in the hope that he may find a less laborious sphere of labour in which he may be useful.

The Committee have had the painful duty, during the last month, of declining applications from *four pious and suitable persons, as readers*; and two from others offering themselves for missionary work in general, and *one* proposing himself as a schoolmaster, in which he has had considerable experience. *The debt, and want of funds are the sole reason.*

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Mr. Paxon's missionary box	0	18	0	Regent Street, Lambeth, collected by Mrs. Bennett	2	2	0
Horham, the church at.....	2	10	0	Sevenoaks, by Rev. T. Shirley	10	11	0
Beccles, collections and subscriptions	10	1	5	Legacy, Mrs. Palmer, Wallingford	10	0	0
Yarmouthditto.....	5	5	0	Ross, C. R.....	1	0	0
Norwichditto.....	63	13	6	West Haddon Sunday School, by Miss Darker	0	10	0
Worsteadditto.....	9	12	0	Thrapstone, by Miss E. York.....	0	10	0
Inghamditto.....	3	16	6	Mrs. Moore.....	1	0	0
Fakenham, — Fyson, Esq.	1	0	0				
Paignton, by Mr. Troward	3	1	0				
Biggleswade, by Mrs. Hall	3	5	0				

The following sums have been contributed towards the debt.

	£	s.	d.		£	s.	d.
Mr. Walter Williams	5	0	0	Mrs. W. Nash.....	5	0	0
Mr. W. Beddome	3	3	0	Aberchirder church, by Mr. Alexander.....	2	2	0
Mr. Peek, Hazlewood	1	0	0				

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRALL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

In a note accompanying the following Report from the Cheltenham District, Mr. CUBITT, of Bourton-on-the-Water, the respected secretary, says—"The brethren are of opinion that it is desirable that as much of it as you can find room for in the Quarterly Register, should be inserted there, for the information of subscribers to the Auxiliary, and others." It is deemed advisable to publish the whole, as it exhibits a fair specimen of the spiritual destitution which obtains in several of the rural districts, the labours of the agents in such districts, and the difficulties which they have to overcome :—

It is now about twelve months since this Auxiliary was formed. The objects contemplated by it are—The evangelical instruction of the rural population in the south-eastern part of the county of Gloucester, and the rendering of aid to such town stations as are unable to sustain themselves, but may be deemed worthy of assistance. Two such stations at present receive assistance from this Auxiliary.

The labours of your missionary commenced with the early part of the present year, and they extend over the whole of that district which lies between Cheltenham and Stow; although, as the part of the district most destitute of evangelical instruction is that which is most remote from Cheltenham, your committee have thought it desirable that the greater portion of his attention should be given to that part.

The first of those villages to which your committee would direct attention, is *Great Barrington*. This is situated about four miles from Burford, and contains a population of 530 inhabitants. The only place of worship is the established church. The village is almost exclusively the property of a nobleman. Some years since there was occasional preaching in a cottage in this village, but an intimation having been given that this was offensive to his lordship, the preaching was discontinued. In this village tracts are regularly distributed, and the gospel preached from house to house.

Broad Rissington is about two miles from Barrington: its population 500; no place of worship but the established church, the ministry of which has of late been decidedly Puseyistic. This village is also, to a great degree, the property of the nobleman referred to above. The inhabitants are, generally speaking, lamentably ignorant of the leading truths of the gospel. The visits of the missionary, however, are well received here, and it is confidently hoped that some good is being effected.

During the summer months your missionary frequently preached in the open air in this place, and was always heard by a large and attentive audience, and on no one occasion was the slightest interruption offered; on the contrary, your missionary was several times offered money for his services, (which he, of course, declined;) a circumstance, however, which, though trifling, may serve to show that his services were favourably received. Since the weather has become unsuitable for these open air services, and no place has yet been obtained in the village which could be used for conducting public worship in, several persons go regularly to neighbouring villages to hear the word, and a few of them give pleasing evidence that they do not hear in vain.

One young man appears to be anxiously inquiring the way to heaven, who ascribes his first impressions to the perusal of a tract entitled "*Poor Joseph*," which was left at his house by the missionary. His mother, with

whom he resides, when tracts were first offered at her cottage, objected in the most decided manner to receive them; after much entreaty, however, she was induced to take them, and since that period, not only her son, but she herself has become deeply interested in their contents. The young man has become a teacher in one of the Sunday schools under the superintendence of your missionary, at a distance of six miles from his own residence.

A young woman in this village, who describes herself as having been greatly impressed under a sermon preached a long time since in the church by an evangelical clergyman, but who for want of any one to watch over and admonish her, had gone back very much to the course of this world, appears to have received great benefit from the preaching and visits of your missionary.

Little Rissington: population, 250. Besides the established church there is a small chapel here, capable of accommodating eighty persons, in which your missionary preaches monthly, generally to a full and attentive audience.

Wick Rissington: population, 220; a Puseyite clergyman; no preaching except in the church. An open air service was held here some time since, which met with some little interruption; but generally speaking, tracts are well received, and the people appear to appreciate the visits of your missionary.

Upper and Lower Staughton: population, 550. No preaching except in the church. Tracts left fortnightly at all the houses, and frequent visits by the missionary. Formerly a cottage-lecture was regularly delivered in one of these parishes; and it is hoped that before long an opening will occur for the renewal of this exercise, which, so long as it continued, was felt by many to be very profitable.

Upper and Lower Swill: 400 inhabitants, generally very ignorant, and, there is reason to fear, very depraved also. A short extract from the journal of your missionary may serve to illustrate this statement. "Saw," he says, "an aged woman lately recovered from illness; asked her whether during her illness she had reflected seriously on her state before God." She replied, "I am no scholar; I pray, and do all I can." I spoke of the necessity of a change of heart. "I felt," she said, "one day such a pain at my heart, that I could scarcely contain myself." "Do you think," I inquired, "that the change of which I have been speaking occurred then?" She replied, "Yes." I endeavoured to show her that it is a spiritual change wrought by the Holy Spirit, and is known by its effects. Her mind appeared to be lamentably dark. These villages are regularly visited with tracts by your missionary, who, but with few exceptions, finds easy access to the cottages.

Aston Blank and Notgrove contain about 500 inhabitants. The gospel has been occasionally preached in both these villages for years, and there are several residing there of whom there is reason to hope that they know the grace of God in truth; a large number, however, remain in ignorance and sin.

Vigorous measures have been adopted since the formation of this Auxiliary for the instruction of the young in Aston, many of whom it was found had grown nearly to maturity without receiving the first elements of learning. In the first instance, the Sunday school was taught in the cottage in which it had been customary to preach; this, however, was soon found to be too small for the purposes of the school. A schoolroom has since been fitted up, which serves also as a chapel, and here about fifty children receive instruction every Lord's day. There are also two or three public services every week, the attendance on which is very good. Some of those means which sufficiently indicate the prevalence of a spirit of intolerance, and which are but too frequently resorted to in agricultural districts for the purpose of deterring the poor from hearing the gospel, and their children from receiving instruction at the meeting-house, have been tried here.

Prior to the commencement of the Sunday school in connexion with your Auxiliary, no other existed in the village, and no intimations had been given of any intention on the part of the "dominant sect" to commence one. So soon, however, as your missionary had commenced his operations, another school was begun in connexion with the established church, and strenuous exertions were made, both by threats and promises, to induce the parents to send their children. Some few were removed from the chapel to the church school, in consequence of these efforts. A part of those who were thus removed have returned, and at the present period the attendance at your school is nearly, if not quite as good as it has been at any time since its commencement. The children are for the most part very orderly in their behaviour, and seem to appreciate the privileges they enjoy. In proof that the instruction is valued, it may be mentioned that since the commencement of the Sunday school, many children have obtained admission to the British school at Bourton, and walk thither daily, a distance of about three miles.

Haselton: population, 120. The missionary has preached here occasionally, but as the house, which is licensed, is in the possession of the Plymouth brethren, who have offered some objections to his continuance, he has been obliged to desist.

Turk's Dean: 250 inhabitants. The Wesleyans sometimes preach in this village, but not regularly; and as the people appear very anxious to receive the visits of your missionary,

he has established a Loan Tract Circulation there, and occasionally preaches.

Brockhampton.—This has long been a station in connexion with Cheltenham. Your missionary reports that he finds a few consistent, with many inconsistent, professors of religion here. An influence exists which seems to counteract, to a great degree, the benefit of any efforts which are being made for the moral and spiritual advantage of the population. Nevertheless he hopes that his efforts and those of his coadjutors in this part of the field are not altogether in vain in the Lord. The attendance upon the preaching has somewhat improved of late, and some who, though professors of the gospel, had abstained from the public means, have resumed their attendance.

Clapton-on-the-Hill contains a population of 120 persons. Here tracts are regularly distributed and the gospel preached. The attendance is very encouraging, many of the hearers come from a considerable distance, and listen with marked attention to the word preached.

Sherborne: population, 800. This village is the property of the nobleman of the same name. No opportunity exists of preaching the gospel here; but several from this village, within the last two years, have been united to the church at Bourton, and it is hoped are as lights in a dark place, and these with others frequently attend the preaching at Clapton, and several pleasing instances of conversion have occurred, while some others seem still to be anxiously inquiring. Many tracts are circulated here.

Windrush.—This village is contiguous to Sherborne, and the larger part of it is the property of the same nobleman. Your missionary has been much encouraged by his visits to this place, from the interest which the people discover in the tracts, and the ready and even grateful manner in which they listen to his admonitions and instructions. Several have expressed a wish to have preaching in the village, and your missionary is not without hope that a door will be opened for that purpose here.

In addition to the above-named places which are under the regular visitation of your missionary, your auxiliary affords assistance to the interests at *Stow* and *Winchcombe*. The former town contains a population of 2000 persons. In addition to the established church there are small baptist and Wesleyan chapels; the baptist interest is of considerable antiquity, but it has never been large, and of late has been in a low and decidedly declining condition. At the commencement of the present year, owing to the prevalence of a party spirit, the church came to a resolution to dissolve their union as a church, and the management of the interest

has since devolved in a great measure on your committee.

For some months, the pulpit was gratuitously supplied by neighbouring ministers, but as it was impossible that this plan should long continue, your committee were induced to seek after a more permanent supply. They were directed, they trust, by the Head of the church to Mr. Acock, who was for many years the much-esteemed pastor of the church at Naunton, but subsequently, for a short period, of the church at Shipston on Stour. After serious deliberation, Mr. A. was led to accede to the invitation of your committee, and has entered upon his labours at Stow, under what appears to your committee to be somewhat favourable circumstances. The attendance on the ministry of this brother your committee rejoice to learn is good, and the unhappy spirit referred to above, appears to be subsiding. Besides supplying the chapel at Stow, Mr. Acock preaches in the villages of Donnington and Mangersbury. Means are being adopted by Mr. A. which it is hoped may ultimately lead to the formation of a new church in Stow, and your committee confidently hope that by the divine blessing on the labours of your agent there, the cause at Stow may at no very distant period, become prosperous and influential.

At *Winchcombe*, Mr. Dunn enjoys some token of the divine blessing upon his labours. The attendance upon the public worship during the sabbath afternoons and evenings especially, is encouraging. The schools keep up, and twelve have put on Christ by a public profession during the past year. From the preceding statement it will be seen that the seed has been scattered over a wide surface, and that there is every reason to conclude that much more good has been done than has yet openly appeared. Your committee, therefore, affectionately and earnestly call upon those who are anxious for the salvation of their fellow-men, to give this auxiliary all possible aid in prosecuting its great and important objects. Great effort is necessary, not only that it may continue its present labours, but that it may extend the sphere of its operations, and thus they hope and trust that while one plants and another waters, God will give the increase.

In a communication from our esteemed brother, Mr. LILLYCROP, of Windsor, the following narrative is given, which will interest and encourage many of our readers:—

As soon as things appeared in a progressive state in Windsor, our thoughts were directed to the villages around. One about a mile distant, called Spital, where the Horseguards are quartered, appeared the most des-

titute, being without church, chapel, or school. There we opened a room for a branch Sunday-school, and reading. Soon after this, one of the children was taken ill and died; I called to see the parents and family. The father was one of her Majesty's body-guards, but an enemy of all righteousness; an infidel in principle, who contended strongly for such men and doctrines as those of Paine and Owen. After much argumentation and many visits, he promised to read his bible. He did so, and soon became so delighted with its interesting truths, and the wonderful things contained therein, that when his little daughter was asked by her teacher: "Have you a bible?" "Yes, ma'am," was the reply. "Who reads it?" "My father, ma'am." "When does he read it?" "Morning and evening; but then," said she, "he is reading it all the day long when he is at home!" This led to a further inquiry, viz.; "Does he do any thing else?" "Yes, ma'am." "What?" "He prays." This was good news from the lips of his own child. I believe he *really* prayed under the Spirit's teaching, for he became a most anxious hearer at chapel, and one that searched deeply in the mines of revelation for the knowledge of God and the pearl of great price; which he soon found to the joy and rejoicing of his soul. About six months after he sought fellowship with the church, but like Ananias with Saul of Tarsus, we were still afraid of him; but when he pressed the subject again and again, saying, "Christ has received me, and you ought," we could no longer resist his importunity; but being desirous of knowing the effect of religion on his conduct in the army, application was made to his corporal-major, who bore such evidence to his external reformation, as proved that the lion had become a lamb, the drunkard a sober man, and the enemy of truth a follower of Jesus. He was baptized and united to the church, and I believe him to be a consistent Christian. We have three of the Queen's guards members of the church.

Such is one case connected with the effort to introduce the gospel into the village of Spittal, which will more than compensate for all the labour and expense bestowed thereon.

The Lord has been pleased to enable us to pay off £1200 of the chapel debt, besides the interest on the money, &c., &c.; a circumstance which often caused the song to rise at our church meetings, of "Praise God from whom all blessings flow." But there still remains a debt of £500, which presses heavily on the energies of the people. I have had to travel some hundreds of miles to reduce the sum to its present amount; in those towns I have received much kindness from the friends of the Redeemer, but my absence from home so frequently has tended greatly to impede the progress of the cause. Could we remove the

remaining burden it would enable me to remain more steadily at my post.

A few weeks after the conclusion of Mr. PULSFORD'S labours at Hereford, the committee received a report of them from a respected correspondent, the most important parts of which are given in the following extracts:—

In April, when our friend arrived, the cause was so much depressed that I utterly despaired of any ultimate good resulting from his visit. However, I have seen "great things done, whereof I am glad;" and while I anxiously look forward to the future, yet I cannot think that God who has brought us thus far will desert us. My hope is that ere long a suitable pastor for the church will be secured, who will continue to collect the ripening fruits of our brother's labours here, and who will watch over those who have already entered the Saviour's fold in this place.

During Mr. Pulsford's visit our people have been aroused from the death-like lethargy which surrounded us on all hands, and we hope a powerful stimulus has been given to the piety of those who were previously members of the church. A spirit of fervent prayerfulness has been awakened amongst us, and in answer to our supplications there has been a large out-pouring of the Holy Spirit's influences, and we have been gratified to see many souls come to us with brokenness of heart, anxiously asking, "What must I do to be saved?" It has been truly delightful to see the work of grace, and to trace its subduing and hallowing influence upon the hearts and conduct of those whom it has reached. We have taken all the care possible in the admission of members to the church; still, notwithstanding this, eighty have been added, nor have we yet had any reason to regret that they have been admitted. We have many inquirers, who are more or less under the influence of religious impressions, from among whom we are from time to time making additional increase to the church.

We all of us feel towards Mr. Pulsford the strongest personal attachment which was strikingly evinced last week, when he was in Hereford, after his return from Ledbury. We begged him once more to meet his friends, and give us a parting exhortation. The largest room in the city was secured, where five hundred persons took tea with him, and I believe hundreds more were shut out for want of room, who would gladly have paid this tribute of regard and esteem. He will long live in the best affections of our hearts, and our prayers shall ascend to the throne of God that he may be permitted for many years to

about for souls in the same spirit, and with greater success than at Hereford.

As to the means he employs I must think them fully borne out by scripture precedent, as far as my humble judgment goes. Before he came I had heard much of the "excitement," "enthusiasm," "reign of terror," &c., &c., which marked the track of revivalists, and I was sufficiently sceptical as to the policy and propriety of such efforts; but after a long and careful observation of all that has been done, I must say that these feelings have given way to the most hearty concurrence in all that has been done, and my prayer to God is that he would raise up a thousand such men to rouse those that are at ease in Zion to a sense of their obligations to save a dying world.

In a note just received from a brother of considerable experience, who is at present supplying at Hereford, we have the following spontaneous testimony:—

The attendance is exceedingly good. The people appear teachable. They are trying to lessen the debt on their chapel, and have raised the money for a gallery, which will be finished before next Sunday. There is no doubt at all that the cause would be a self-supporting one, if a diligent and suitable pastor were at once settled here. I have conversed with some of the converts whom brother Pulsford was instrumental in turning from extreme wickedness to God, and have been much delighted with the simplicity and firmness which they manifest.

In several of our stations vigorous measures are being adopted to reduce the amount of the chapel debts. A few weeks ago the secretary visited Dorchester, to assist Mr. Sincox in encouraging his friends there to make an effort. Mr. SINCOX gives the following account of the result:—

You will be pleased to learn that our meeting in relation to the debt succeeded very well. We have obtained enough to pay off

one hundred pounds; and paid it is! In a few months we shall have a sum in hand to apply to the next hundred. Should we be spared another year or two, I hope the monster will be crushed, or so enfeebled that no future danger need be apprehended.

Respecting the debt at South Molton, Devonshire, Mr. TEALL, in an interesting communication, says:—

I am pleased to be able to inform you that by our combined exertions, myself abroad and the people at home, we have raised since Christmas last £200 towards our chapel debt. This you will say is doing nobly. But, beloved sir, we have still more than £400 to remove, and this we are anxious to raise by Christmas, 1846. I have applied to the "Building Fund" in London for a grant, and also for the loan of £100 from the late Dr. Newman's bequest.

Mr. WHITLOCK sends similar cheering intelligence from Belton, Rutlandshire:—

Dr. Cox very kindly complied with our request, and preached us a beautiful and useful sermon in the afternoon. The tea went off well; the meeting in the evening was well attended and interesting. The influence of the services altogether was of a very favourable character. All parties were much gratified with the Dr.'s visit.

The anniversary was successful beyond our expectation. A friend sent us £10, which with all other proceeds makes our receipts for the year just closed, £43 12s. 6d. Above £20 of this will be required to pay off some small sums, for which we have paid no interest; but we intend to pay off £25 of the last £100, for which we pay interest, thereby reducing the debt on the chapel, to £75. This is pleasing, and shows that the God of all grace blesses our efforts. I look forward with much pleasure to the time when we shall be able say, The debt is discharged, the chapel is free—is *our own*.

CONTRIBUTIONS.

£ s. d.		£ s. d.		£ s. d.	
BEDFORDSHIRE.		Mr. Gutteridge	2 0 0	Mr. G. Osborne.	0 5 0
Dunstable—		Mrs. Gutteridge.....	0 10 0	Mr. Scroggs	0 5 0
Collection	5 9 0	Misses Gutteridge	1 0 0	Mr. Twelvetees.	0 5 0
Collected by Mrs. J. and the Misses Gutteridge	2 15 0	Mr. J. Gutteridge.....	0 10 0	Luton—	
Miss. Box, by Mr. J. Gutteridge	0 19 0	Mr. M. Gutteridge....	0 10 0	Collection	8 5 6
Collected by Miss Collings	0 9 8	Mrs. Masters.....	1 0 0	Bolton, Mr. B.	0 5 0
		Mrs. Blackwell	0 10 0	Bolton, Mr. W.	0 10 0
		Mr. Blackwell, jun. ...	0 5 0	Clarke, Mr.	0 2 6
		Mr. Collings.....	0 5 0	Daniel, Mr.	1 0 0
		Mr. Chambers.....	0 10 0	Gardiner, Mrs.	0 5 0
		Mr. Flowers	1 0 0	Geo, Mrs. F.	0 5 0
		Mr. Moinier	0 5 0		

£ s. d.			£ s. d.			£ s. d.		
Willis, Miss Esther...			Tring—			Stroud—		
Willis, Miss Jane ...			J. Butcher, Esq.....			Collection		
Willis, Miss Susan ...			J. Butcher, Esq., jun.			Bath, Miss.....		
Wright, Miss.....			Mr. F. Butcher.....			Cartwright, Mr.		
Collected by Miss			Mr. D. Olney.....			Clutterbuck, Mr.		
Crisp			Mr. D. S. Olney.....			Gardner, Mr.		
Collected by Ann Rudd			Miss S. Olney.....			Hawkins, Mr.		
Collected in Miss			Mrs. Elliott.....			Hunt, Mr.		
Wright's workroom			Mr. Harris.....			Partridge, Mr.		
How, Mr.			Mr. Woodman.....			Tanner, Mr.		
Johnston, Mr.			Mr. Kent.....			Winterbotham, Mr. R.		
Mead, Mr.			Miss Miles.....			Winterbotham, Mr. L.		
Pigott, Mr.						By Mr. Webb ...		
Smith, Mrs.			CAMBRIDGESHIRE.			Uley—		
Tranter, Mrs.			Cambridge—			Collection		
Tranter, Mr. W.			Lilly, W. C. Esq.....			Wotton-under-Edge—		
Waring, Mr.			DERBYSHIRE.			Collection		
Waller, Mr.			Losecoe—			Eley, Miss.....		
Willis, Mr.			Collection			Perrin, Mr.		
Willis, Mrs.			DEVONSHIRE.			Rogers, Mr.		
BERKSHIRE.			Paignton—			By Miss Mary Foxwell		
Wallingford—			Per Mr. Troward			HEREFORDSHIRE.		
Executors of the late			DORSETSHIRE.			Ross—		
Mrs. S. Palmer.....			Bridport—			Mr. T. Barnett.....		
BUCKINGHAMSHIRE.			Collection			Mr. Hill.....		
Per Mr. Manning.....			Dorchester—			Mr. James Smith		
Amersham—			Collection			Mr. Wall.....		
Collection			Collection			Mrs. T. Barnett		
Mr. West.....			Mr. Biggs			Mrs. Lewis		
Mr. Campton.....			Rev. S. Sincoc			Miss Rowles		
Mr. Climpson.....			Lyme Regis—			Miss Smith		
Hailey, Mrs.			Collection			Mr. Weaver.....		
Morten, W. Esq.....			A Friend			C. R., Consecrated		
Morten, Mrs. T.			Weymouth—			earnings, (don.).....		
Potter, Mrs.			G. Welsford, Esq....			Ryeford—		
Scott, Mrs.			G. C. Welsford, Esq..			Collections.....		
Statham, Mr.			GLOUCESTERSHIRE.			A Friend, by abstain-		
Misses Cox and Dray-			Coleford—			ing from sugar		
ton.....			Mr. George Trotter....			HERTFORDSHIRE.		
Collected by Miss			Chalford—			Hemel Hempstead—		
Scott			Collection			Collection		
Collected by Miss E.			Eastington—			Markyate Street—		
G. Clark			Collection			Collection		
Collected by Miss			Hillsley—			Collected by Miss Ed-		
Chapman.....			Collection			munds.....		
Berkhamstead—			Kingstanley—			Collected by Miss S.		
Mr. and Mrs. Baldwin			Collection			Bedford.....		
Chesham—			Shortwood—			St. Albans—		
Mr. W. Garrett.....			Collection			Collection		
Rev. W. Payne.....			Alder, Mrs.			HUNTINGDONSHIRE.		
Rev. W. Tomlin.....			King, Mr. P.			Bluntisham—		
Mr. Harris			King, Miss.....			Additional		
Mr. Marshall			King, Miss Elizabeth			Asplan, Mr.		
Mr. Glover.....			By Mr. Alder			Asplan, Mr., jun.		
Collected by Mrs. G.			Produce of a pear-tree			Daintree, Mr.		
Darvell.....						Edmonds, Mr.		
Collected by Mrs.						Feary, Mr.		
Freeman.....						Feary, Mrs. J.		
Haddenham—						Jewson, Messrs.....		
Collection						Jewson, Mrs.		
Small subscriptions...						Leeds, Mr.		
Long Crenodon—						Maltman, Miss.....		
Collection						Simmonds, Miss.....		
Priores Risborough—						Squires, Mr.		
Collection						Watts, Mr.		
Mr. T. Parsons.....						Wheatley, Mr.		
Mr. J. Eggleton						Collected by Miss		
A Thank-offering						Jewson.....		
Miss Bennet's card ...						Collected by Miss		
Towersey—						Stacey.....		
Collection								

£ s. d.		£ s. d.		£ s. d.	
Houghton—			NORTHAMPTONSHIRE.		
Collection	5 0 0		Thrapstone—		
Brown, Mr.	3 0 0		Collection	3 0 0	
ditto	50 0 0		SOMERSETSHIRE.		
Wallington, Mr.	0 5 0		Boroughbridge—		
Huntingdon—			Collection	1 0 0	
Cook, Mr.	0 2 6		By Miss Godfrey	0 15 0	
Dear, Mr.	0 10 0		By Miss Ling	0 15 0	
Friend, A.	0 5 0		Bridgwater—		
Harratt, Mr. W.	0 5 0		Collection	4 15 5	
Lancaster, Mr.	0 10 0		Collected by Master		
Millard, Rev. J. H.	0 5 0		Trend	1 9 5	
Randall, Mr.	0 10 0		Subs. Miss Browne ...	0 5 0	
Wright, Rev. W.	1 0 0	 Mr. Rood	0 5 0	
Kimbolton—		 The Misses		
Collection	0 16 5	 Gristock	0 10 6	
Ramsey—		 Mrs. Welch ...	0 2 6	
Collection	3 10 0	 Miss Spiller ...	0 5 0	
St. Ives—			Collection, Burtham ...	0 10 0	
Collection	1 1 0		Ditto, Highbridge ...	0 10 0	
Friend, A.	0 5 0		Burton—		
Girling, Mr.	0 5 0		Collection	0 13 4	
Goodman, Mrs.	0 10 0		Chard—		
Ulph, Mr. J. B.	1 0 0		Collection	2 16 0	
Watts, Mr.	0 10 0		Mr. Smith	0 10 0	
Warboys—			Mr. Brown	0 10 0	
Ekins, Mr. T.	0 10 0		Mr. J. Brown	0 19 0	
Ekins, Mr. T. jun.	0 10 0		Mr. Toms	0 10 0	
Wood-Hurst—			Cheddar—		
Ekins, Mr. Longland .	1 0 0		Collection	2 1 0	
Ekins, Mr. Walter ...	0 5 0		Crewkerne—		
Collected by Miss			Collection	2 0 0	
Ekins	0 7 6		Creesh—		
KENT.			Collection	0 9 0	
Sevenoaks	8 0 0		Hatch—		
LANCASHIRE.			Collection	0 9 0	
Liverpool—			Isle Abbots—		
Coward, J., Esq. (don.)	50 0 0		Collection	1 0 0	
LEICESTERSHIRE.			Collected by Miss		
Husband Bosworth—			Humphrey	0 12 0	
Collected by Mrs. Bar-			Ditto	0 15 0	
foot	1 2 6		Montacute—		
LONDON.			Collection	1 10 6	
A Friend, per Mr. An-			Geard, Mrs.	0 10 0	
gus (Wedbury)	10 0 0		North Curry—		
Bow—			Collection	0 12 0	
Collected by Miss May-			Stogumber—		
wood	0 10 0		Collection	1 12 0	
Lion Street—			Street—		
Sunday School Asso-			Collection	0 6 8	
ciation	1 1 0		Taunton—		
Shakespear's Walk	1 6 6		Collection	2 14 2	
Dividends, per Mr.			Moiety of weekly sub-		
Gale	34 13 0		scriptions	2 11 11	
Miller, W. H., Esq.			Mr. Rice Blake's sub-		
(sub.)	1 1 0		scription	0 10 6	
(don.)	4 4 0		Mr. T. S. Eyre's ditto	0 10 6	
	5 5 0		Mr. Thomas Horsey's		
Prov. iii. 9	2 0 0		ditto	1 1 0	
Higham, Mr.	0 10 6		Mrs. Mattock's ditto .	1 0 0	
			Mr. R. Newberry's		
			ditto	0 10 6	
			Mr. R. Newberry,		
			sen, ditto	0 10 6	
			Mr. Stevenson's ditto	1 1 0	
			Mr. Walter's ditto		
			(Oldbury Lodge) ...	0 10 6	
			Mr. J. Young's ditto .	1 1 0	
			Wedmore—		
			Collection	0 7 9	
			Wellington—		
			Collection	4 9 0	
			Cadbury, W., Esq.	2 0 0	
			Cadbury, Mrs.	1 1 0	
			Cooke, Mr.	0 10 0	
			Elworthy, Mr.	1 1 0	
			Gay, Mrs.	1 0 0	
			Horsey, Mr. W. D. ...	0 10 0	
			Lane, Mr.	0 10 0	
			Wells—		
			Collection	1 3 6	
			Yeovil—		
			Collection	1 10 7	
			Allen, Mr. Pen Mill..	1 0 0	
			SHROPSHIRE.		
			Bridgnorth—		
			Collection	11 10 3	
			Shiffnal—		
			Collection	1 6 1	
			Wellington—		
			Contribution	2 0 0	
			SUSSEX.		
			Forest Row		
				2 14 8	
			WILTSHIRE.		
			Melksham—		
			Smith, Mr. R.	2 0 0	
			WARWICKSHIRE.		
			Coventry—		
			Collection	10 7 9	
			Sunday School	0 10 0	
			Mr. Barber	0 5 0	
			Mr. Barfoot	0 7 6	
			Mr. Bill, Ald.	0 10 0	
			Mr. Booth	2 2 0	
			Mr. Booth, Jun.	0 10 0	
			Mr. Butterworth	2 2 0	
			Misses Cash & Astley	0 10 0	
			Mr. Thomas Cash	0 10 0	
			Mr. S. Dolbey	1 1 0	
			Mr. Essex	0 2 6	
			Misses Franklin	2 2 0	
			Rev. — Franklin	0 10 0	
			Mr. W. Franklin	1 1 0	
			Mr. E. Haynes	0 5 0	
			Sarah Harford	0 2 6	
			Mr. N. Hill	1 0 0	
			Mr. T. Hill	1 0 0	
			Miss Hadley	0 6 6	
			Jane Innocent	0 3 0	
			Mr. H. Newsome	1 0 0	
			Mr. James Newton ...	0 10 0	
			Mr. Ald. Newton	0 7 6	
			Mr. Ransford	0 10 0	
			Mr. Robinson	0 10 0	
			Mr. Roe	0 2 6	
			Mr. Ald. Smith	0 10 0	
			Mr. Smith, Jun.	0 5 6	
			Mr. Scolton	0 10 0	
			Mr. Walker	0 7 6	
			Rev. J. Watts	0 10 0	
			Burbury	0 14 6	
			Dunchurch	0 14 0	
			Hill Morton	0 7 6	
			Wyken	1 7 6	
			Corrected report from last Register.		

£ s. d.		£ s. d.		£ s. d.	
Leamington—		Dunfermline—		Falkirk—	
Rawson, Geo., Esq. ...	10 10 0	Mr. Rough.....	0 5 0	Collection	0 10 0
		Mr. Watson	1 0 0	Greenock—	
SCOTLAND.		Collected at second		Collection	2 7 7
Arbroath—		Baptist church	7 0 4	Thos. Fairrie, Esq. ...	2 0 0
Collection	0 14 6	Collected at first Bap-		A Friend	1 0 0
Airdrie—		tist church	2 0 0	Irvine—	
Collection	0 8 7	Collected at Indepen-		Collection	7 10 0
Anstruther—		dent chapel	1 10 3	Two Ladies	1 0 0
Collection	2 0 0	Mr. Dewar.....	1 0 0	Kirkaldy—	
Alloa—		Miss Angus	0 5 0	Collection	0 15 2
Collection	0 10 8	Mr. Alexander	0 5 0	Montrose—	
Aberdeen—		Edinburgh—		Collection	0 6 0
Collected at Correction		Collected at Elder St.	10 0 0	Alex. Watson, Esq. ...	2 0 0
Wynd.....	3 12 6	Collected at Taberna-		Rothsay, Bute—	
Collected at South Sil-		cle	7 12 1	Mrs. Sherriff	0 10 0
ver Street	4 6 0	Collected at Bristo St.	5 0 0	Miss Sherriff	0 10 0
Collected at John St.		Rev. C. Anderson.....	1 1 0	Dr. Beilby.....	0 5 0
(less expences).....	3 1 0	E. C.	0 7 6	Stirling—	
Berwick-on-Tweed—		Mr. Dunlop	0 10 0	Collected at Indepen-	
Collection	6 0 6	J. Scott Moncreiff, Esq.	1 0 0	dent chapel	3 10 0
Cupar, Fife—		A Friend	0 5 0	Church fund	2 0 0
Collected at Baptist		Mr. Grant	0 5 0	Saltcoats—	
chapel.....	4 0 0	Glasgow—		Collected at Indepen-	
Collected at Free		Collection, Brown St.	4 0 0	dent chapel	2 0 0
church.....	4 0 0	Collection, South		St. Andrews—	
Dundee—		Portland St.	5 0 0	Collection (less ex-	
Collected at Rev. Dr.		Collection, Hope St.	14 0 0	penses)	0 5 0
Russel's	3 0 0	Mr. D. Smith	1 1 0		
A. Low, Esq.....	1 0 0	Mr. S. Wilson	0 10 6		
		Mr. J. Barr	1 1 0		
		Miss Oswald	2 0 0		
		Mr. Callander	1 1 0		
		Mr. Alex. Naismith...	1 0 0		
		Elia, Fife—			
		Collected at Indepen-			
		dent chapel	3 5 6		

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, Esq., 128, Houndsditch; or by the Secretary,

THE REV. S. J. DAVIS, 33, MOORGATE STREET, LONDON;

Collector for London.—MR. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.